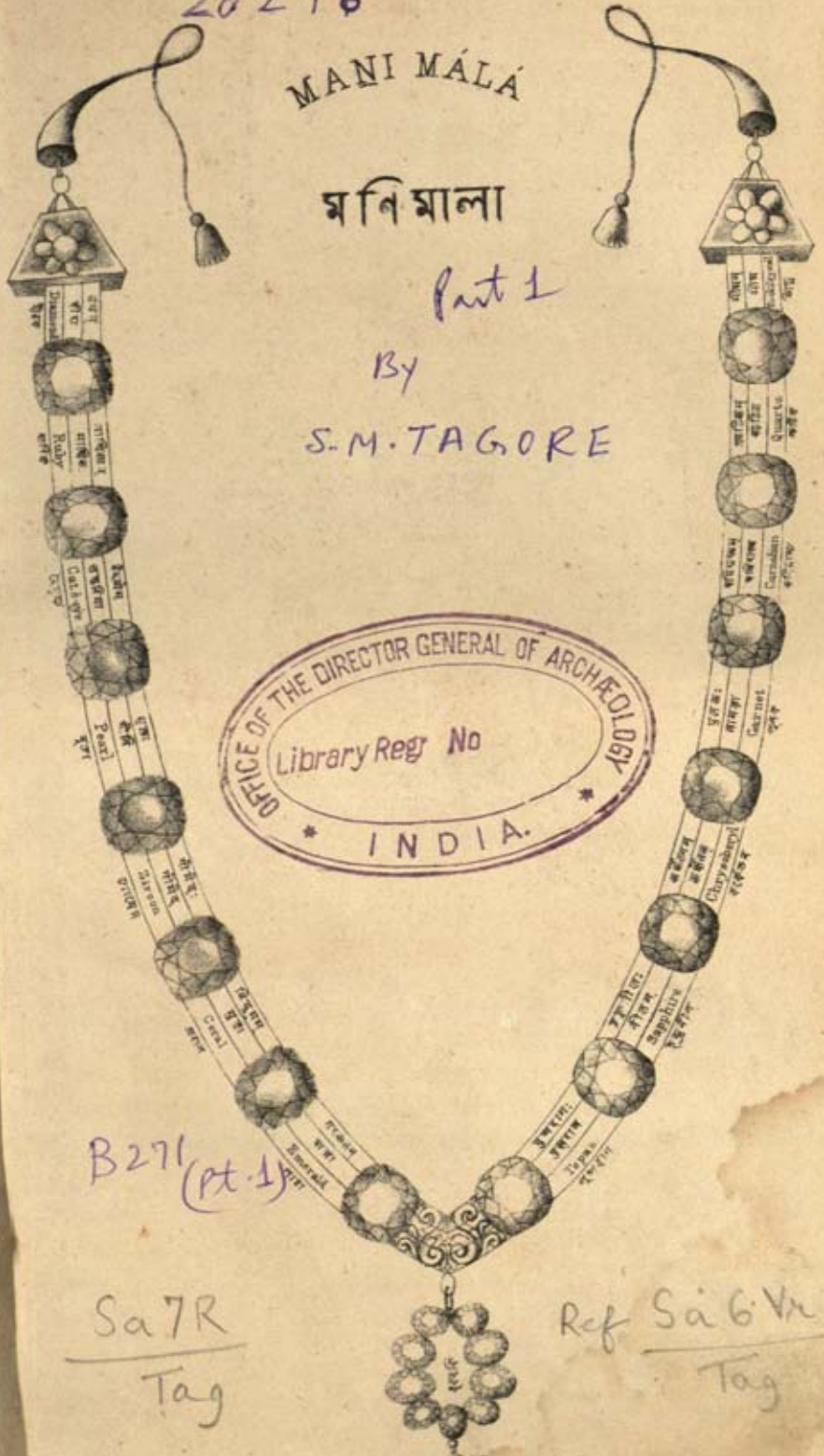
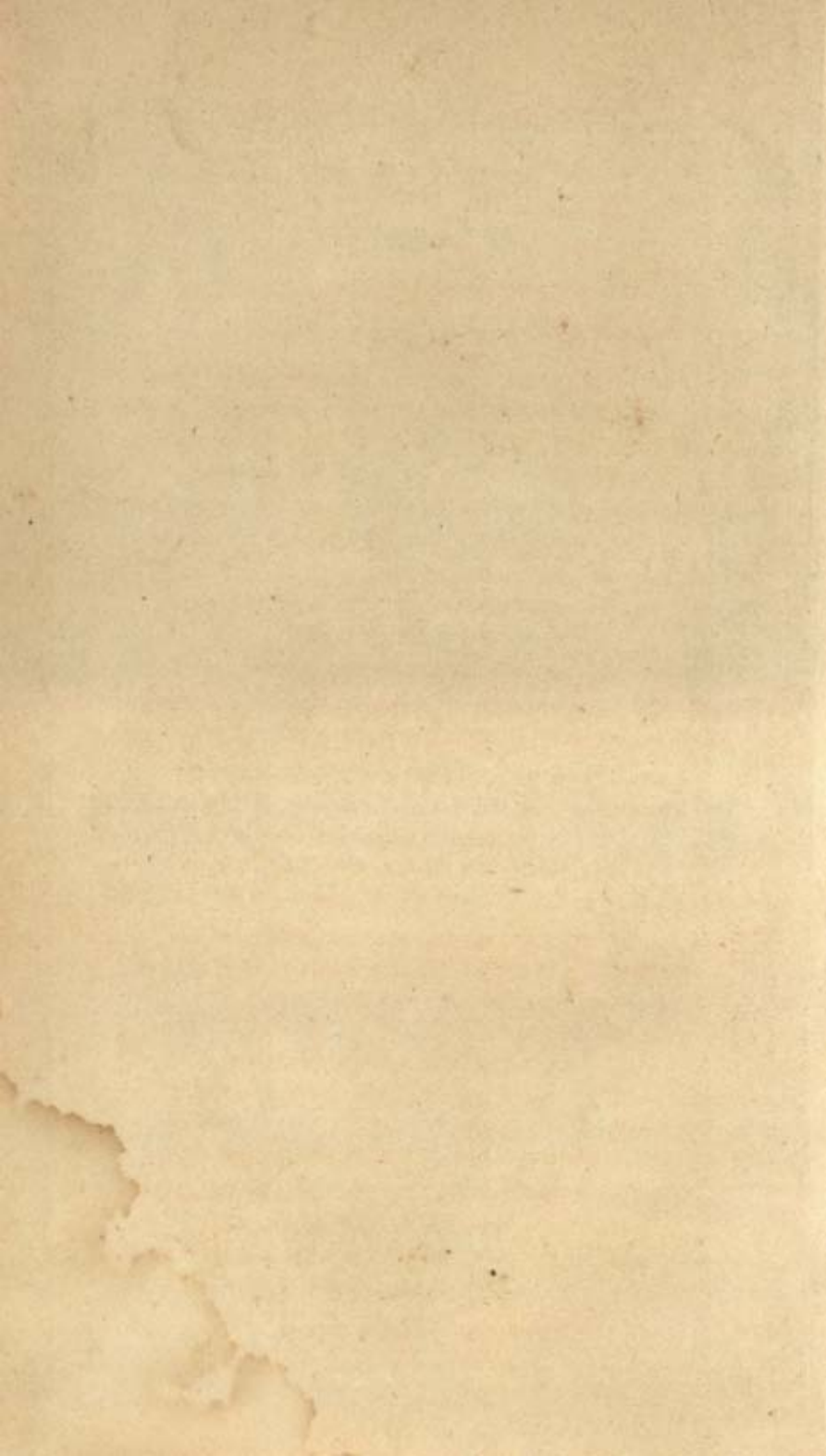
RAJAH COMM. SOURINDRO MOHUN TAGORE MUS. DOC. C.I.E.
F.R.S.L., M.R.A.S.

मणिमाला

अर्थात्

रत्नविज्ञान-ग्रन्थः।

श्रीशौरीन्द्रमोहन ठाकुरेण मिउजिक् डाक्तार,

नाइट् कमाण्डार् अव् दि अर्डार अव् लिओपोल्ड् अव् बेल्जियम्,

नाइट् कमाण्डार् अव् दि फार्ष्ट क्लास् अव् दि अर्डार् अव् आलबार्ट अव् साक्सनि,

शिभेलियार् अव् दि इम्पिरियेल अर्डार अव् मेडजिडि अव् टारकि,

श्यामदेशीय नाइट अव दि अर्डार अव श्वेतमाला,

नेपालीय नाइट् अव् दि गुर्खा अर्डार् अव् सरस्वती, सङ्गीतनायकः, सङ्गीतसागरः;

वङ्गसङ्गीत-विद्यालय-प्रतिष्ठातृसभापतिः,

कलिकाता महानगरीयानरेरि माजिष्ट्रेट, जष्टिस् अव् दि पिस, इउनिभारसिटि फेलो;

ग्रेट ब्रिटनायर्लण्डीय रयेल आसियाटिक सोसाइटि मेम्बर,

साहित्य रयेल सोसाइटि फेलो;

सुइडेन् राजधानी ष्टकहल्म् नगरीय सङ्गीत विद्यैकाडेमि अनरेरि मेम्बर,

फ्रान्स राजधानी पारिस् नगरीयाफिसर डिलाइनष्टक्सन् पब्लिक् एकाडेमि आफिसार,

बेल्जियम्राज्यस्य शिल्प साहित्य विज्ञान रयेल एकाडेमिएसोसिएट मेम्बर,

आमष्टार्डाम्नगरीय सङ्गीतविद्यासोसाइटिकरेस्पण्डिं मेम्बर,

निदारलण्डस्य हेगनगरीय रयेल फाइललजिकेल् एथ्नाग्राफिकेल् भारतवर्षीय

निष्टिटिउसन् फरेन् मेम्बर,

जेनिभानगरीय विश्व-विद्यालय करेस्पण्डिं मेम्बर,

रोम् राज्यस्य सेण्टसिसिलिया नगरीय रयेल एकाडेमि सोसिओ अनरेरिओ,

इटाली राज्यस्य सोसाइटा डिडास्कालिका सोसिओ अनरेरिओ,

फ्लोरेन्स नगरीय रयेल मिउजिकेल् इन्ष्टिटिउट एकाडेमिएकाडेमिको

करेस्पण्डेण्ट, अरिएण्टाल एकाडेमिअर्डिनारि मेम्बर;

इटालीस्थ उर्बिनोनगरस्थ राफेलो रयेल एकाडेमि सोसिओ करेस्पण्डेण्ट,

पारमा रयेल विश्व-विद्यालय बेनिमेरिटो,

नेपल्स राज्यस्य पिटागोरिका नगरीयैकाडेमि सोसिओ कोयापरिटर,

बोलोग्ना नगरीय फिलहारमणिक एकाडेमि सोसिओ अनरेरिओ,

ग्रीस राज्यस्यैथेन्सनगरीयारकियोलजिकेल सोसाइटिमेम्बर,

सिसिलिद्वीपस्य पालारमानगरीय रयेल एकाडेमि सोसिओ अनरेरिओ,

सार्डिनिया द्वीपस्य सेसेरि विश्व-विद्यालय पेट्रन्,

अष्ट्रेलियास्थमेलबोर्न् नगरीय फिलहारमणिक सोसाइटिअनरेरि मेम्बर,

इत्याद्युपाधिकेन प्रणीता।

कलिकातायां ग्रन्थकारेण प्रकाशिता।

मणिमाला

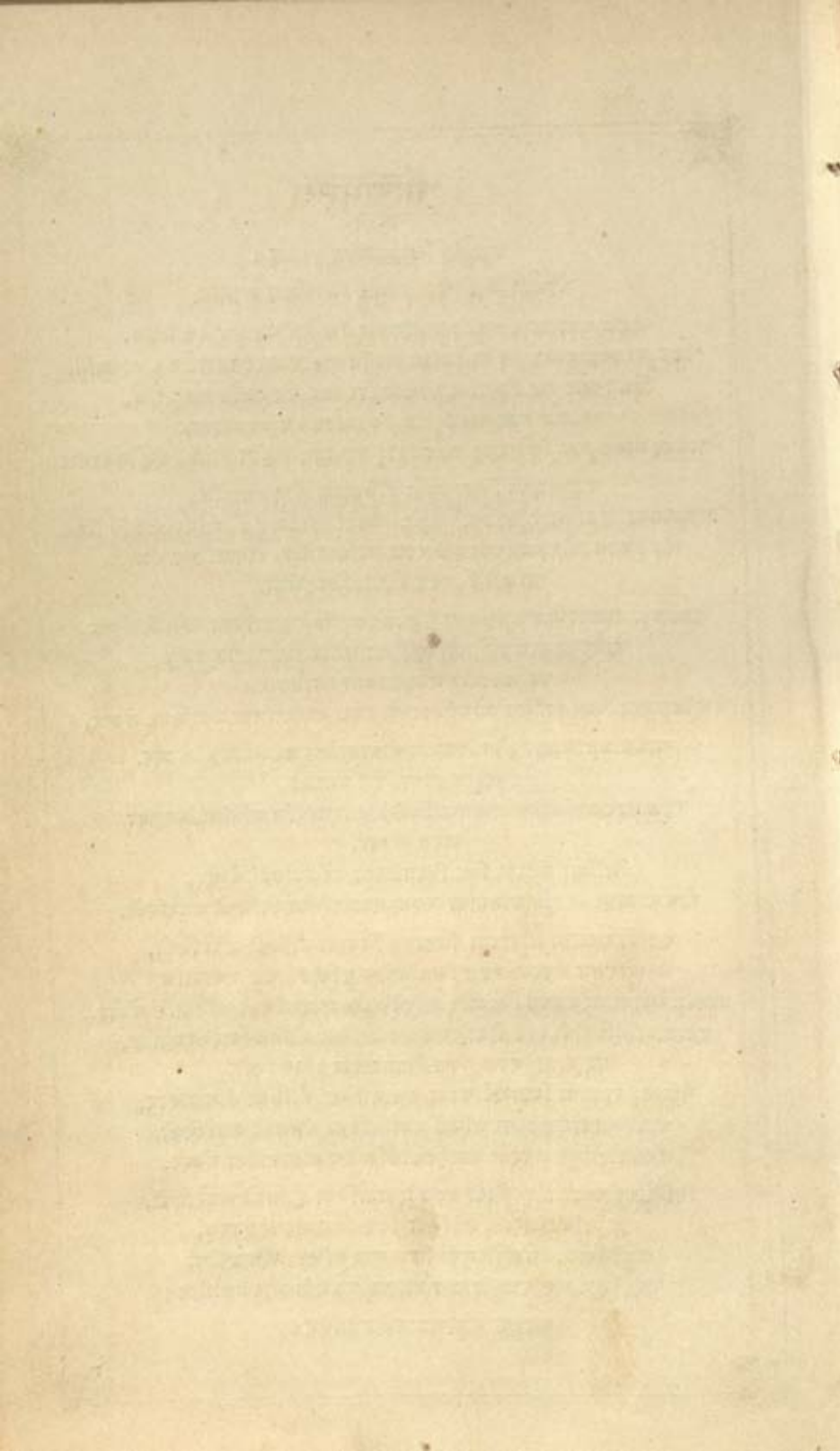
अर्थात्

रत्नके विज्ञानका ग्रन्थ।

श्रीशौरीन्द्रमोहन ठाकुर मिउजिक डाक्तर,
नाइट् कमाण्डार अव् दि अर्डार अव् लियोपोल्ड अव् बेलजियम,
नाइट् कमाण्डार अव् दि फाष्ट क्लास अव् दि अर्डार अव् आलबार्ट अव् साक्सनि,
सिभेलियर अव् दि इम्पिरियेल अर्डार अव् मेड्जिडि अव् टार्कि,
श्याम देशका नाइट् अव् दि अर्डार अव् वसवमाला,
नेपालका नाइट् अव् दि गुरखा अर्डार अव् सरस्वती, सङ्गीत नायक, सङ्गीत सागर,
बङ्ग-सङ्गीत-विद्यालयका प्रतिष्ठापक और सभापति,
कलकत्ताका इउनिभार्सिटिका फेलो, अनरेरि माजिष्ट्रेट, जष्टिस् अव् दि पिस,
ग्रेट ब्रिटन और आयर्लण्डके रएल आसियाटिक् सोसाइटिका मेम्बर,
साहित्यके रएल सोसाइटिका फेलो,
सुइडेनका राजधानी ष्टक्हलम्का सङ्गीत विद्याके एकाडामिका अनरेरि मेम्बर,
फ्रान्सका राजधानी पारिसके आफिसार डिला इनष्ट्रक्सन्
पबलिक और एकाडामिका आफिसार,
बेल्जियमका शिल्प साहित्य और विज्ञानके रएल एकाडामिका एसोसिएट मेम्बर,
आमष्टार्डामका सङ्गीत विद्याका सोसाइटिका करेसपण्डिङ् मेम्बर,
निदारलण्डस्थ हेग नगरका
रएल फाइललजिकेल एथनाग्राफिकेल भारतवर्षीय इनिष्टिटिउसनका
फरेन मेम्बर,
जिनिभा नगरका विश्व-विद्यालयका करेसपण्डिङ् मेम्बर,
रोम राज्यस्थ सेण्टसिसिलियाका रएल एकाडामिका सोसिओ अनरेरिओ,
इटाली राज्यस्थ सोसाइटा डिडासकालिकाका सोसिओ अनरेरिओ,
फ्लोरेन्स नगरका रएल मिउजिकेल इनिष्टिटिउट एकाडामि
एकाडामिकोका करेसपण्डेण्ट और ओरियेण्टल एकाडामिका अर्डिनारि मेम्बर,
इटालीका उर्बिनोका राफेलोका रएल एकाडामिका सोसिओ करेसपण्डेण्ट,
पार्माका रएल विश्व-विद्यालयका बेनिमेरिटो,
नेपल्स् राज्यका पिटागोरिकाका एकाडामिका सोसिओ कोयापरिटर,
बोलोग्नाका फिल्हारमणिक एकाडामिका सोसिओ अनरेरिओ,
ग्रीसका एथेन्स नगरका आरकिओलजिकेल सोसाइटिका मेम्बर,
सिसिलि द्वीपस्थ पालार्मोका रएल एकाडामिका सोसिओ अनरेरिओ,
सार्डिनिया द्वीपस्थ सेसेरिका विश्व-विद्यालयका पेट्रन्,
अष्ट्रेलियास्थ मेलबोरन्का फिल्हारमणिक सोसाइटिका
अनरेरि मेम्बर इत्यादि उपाधिक कर्तृक प्रणीत और प्रकाशित।

कलकत्तामे यन्त्रकारसे प्रकाशित।

MAṈI-MÁLÁ,

OR

A TREATISE ON GEMS.

BY

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PART I.

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মণিমালা

অর্থাৎ

রত্নবিজ্ঞান-গ্রন্থ।

শ্রীশৌরীন্দ্রমোহন ঠাকুর, মিউজিক্ ডাক্তার,
নাইট কমাণ্ডার অব্ দি অর্ডার অব্ লিওপোল্ড অব্ বেল্‌জিয়ম,
নাইট্ কমাণ্ডার অব্ দি ফার্ষ্ট ক্লাস অব্ দি অর্ডার অব আলবার্ট অব্ স্যাক্‌সনি,
সিভেলিয়র অব্ দি ইম্পিরিয়েল অর্ডার অব্ মেড্‌জিডি অব্ টার্কি,
শ্যামদেশের নাইট্ অব্ দি অর্ডার অব্ বসবমালা,
নেপালের নাইট্ অব্ দি গুর্খা অর্ডার অব্ সরস্বতী, সঙ্গীত নায়ক, সঙ্গীত সাগর ;
বঙ্গ-সঙ্গীত বিদ্যালয়ের প্রতিষ্ঠাতা ও সভাপতি,
কলিকাতার ইউনিভারসিটির ফেলো, অনরেরি মাজিষ্ট্রেট, জষ্টিস্ অব্ দি পিস,
গ্রেট ব্রিটন ও আয়র্লণ্ডের রএল আসিয়াটিক্ সোসাইটির মেম্বর,
সাহিত্যের রএল সোসাইটির ফেলো ;
সুইডেনের রাজধানী ষ্টক্‌হলমের সঙ্গীত বিদ্যার একাডেমির অনরেরি মেম্বর,
ফ্রান্সের রাজধানী পারিসের আফিসার ডিলা ইনষ্ট্রক্সন্
পব্লিক্ ও একাডামির আফিসার,
বেল্‌জিয়মের শিল্প সাহিত্য বিজ্ঞানের রএল একাডেমির এসোসিয়েট মেম্বর,
আমষ্টার্ডামের সঙ্গীত বিদ্যার সোসাইটির করেস্পণ্ডিং মেম্বর,
নিদার্লণ্ডস্থ হেগ নগরের
রএল ফাইললজিকেল এথ্‌নোগ্রাফিকেল-ভারতবর্ষীয় ইনষ্টিটিউসনের ফরেন মেম্বর,
জিনিভানগরের বিশ্ববিদ্যালয়ের করেস্পণ্ডিং মেম্বর,
রোম রাজ্যস্থ সেণ্ট সিসিলিয়ার রএল একাডেমির সোসিও অনরেরিও,
ইটালী রাজ্যস্থ সোসাইটা ডিডাস্‌কালিকার সোসিও অনরেরিও,
ফ্লোরেন্স নগরের রএল মিউজিকেল ইনিষ্টিটিউট একাডেমি
একাডেমিকো়র করেস্পণ্ডেণ্টি, ও ওরিয়েণ্টাল একাডেমির অর্ডিনরি মেম্বর,
ইটালীস্থ উর্বিনোর রাফেলোর রয়েল একাডেমির সোসিও করিস্পণ্ডেণ্টি,
পার্মার রয়েল বিশ্ববিদ্যালয়ের বেনিমেরিটো,
নেপল্‌স রাজ্যের পিটাগোরিকার একাডেমির সোসিও কোয়াপরিটর,
বোলোগ্‌নার ফিল্‌হার্মনিক একাডেমির সোসিও অনরেরিও,
গ্রীসের এথেন্স নগরের
আর্কিওলজিকেল সোসাইটির অনরেরি মেম্বর,
সিসিলি দ্বীপস্থ পালার্মার রয়েল একাডেমির সোসিও অনরেরিও,
সার্ডিনীয়া দ্বীপস্থ সেসেরির বিশ্ব-বিদ্যালয়ের পেট্রন,
অষ্ট্রেলিয়াস্থ মেল্‌বোরণের ফিল্‌হার্মনিক সোসাইটির অনরেরি মেম্বর,
ইত্যাদ্যুপাধিককর্ত্তৃক প্রণীত।

কলিকাতায় গ্রন্থকার কর্ত্তৃক প্রকাশিত।

भूमिका ।

आर्य्याणां पुराणादिशास्त्राकरेभ्यो रत्नान्याहृत्येयं "मणिमाला" हिन्दीं-राजी-संस्कृत-वङ्गीयभाषाचतुष्टयसूत्रैर्ग्रथिता । प्रतिरत्नविवरणान्ते रचनाया दृढ़तासम्पादनार्थं ग्रन्थिस्वरूपमिउरोपीयरत्नतत्त्वविदां मतं सन्निवेशितं । ग्रन्थशेषे मालाग्रथितरत्नविषयकवर्णनपरिशोभितमध्यमणि-रूपपरिशिष्टकं योजितम् ।

ग्रन्थकारः ।

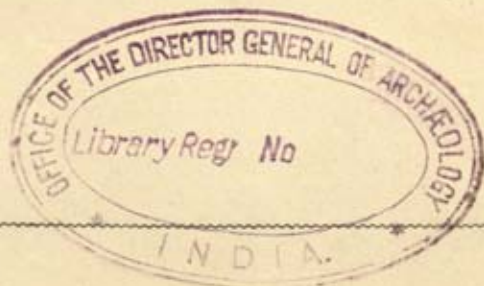
भूमिका।

आर्य्य-जातिका पुराण और अन्य अन्य शास्त्रस्वरूप आकरसे रत्न सब सङ्ग्रह करके यह "मणिमाला" अंगरेजी, हिन्दी, बाङ्गला और संस्कृत यह चारो भाषा स्वरूप चारो सूत्र करके बनाया। प्रत्येक रत्नके वर्णनाके शेषभागमे रचनाका दृढ़ता करनेकेवास्ते इउरोपका रत्नतत्त्वज्ञ पण्डित लोगके मत ग्रन्थि स्वरूप कल्पित भये। यह मालामे नाना रत्नके विषयका वर्णन करके परिशोभित मध्यमणिके स्वरूप एक परिशिष्ट संयुक्त भया।

ग्रन्थकार।

PREFACE.

THIS "Maṇi-málá" (Chain of Gems) has been strung on the four-fold thread of English, Bengali, Hindi and Sanskrit languages, with the gems obtained from the precious mines of the Purános and other classic works of the Hindus. At the end of the description of each class of gems have been inserted the views of the European authorities thereon as a knot in order to compactness. To the whole has been attached a Pendant forming the supplement, replenished with miscellaneous information on diverse kinds of gems.

S. M. TAGORE.

ভূমিকা।

আর্য্যজাতির পুরাণ ও অন্যান্য পুরাতন গ্রন্থসমূহরূপ আকর হইতে রত্ন সমুদায় আহরণপূর্ব্বক এই "মণিমালা" ইংরাজী, বাঙ্গালা, হিন্দী ও সংস্কৃত এই চারি ভাষারূপ চারি গাছি সূত্রদ্বারা গ্রথিত হইয়াছে। প্রত্যেক রত্নের বর্ণনার শেষভাগে রচনার দৃঢ়তা সম্পাদনের নিমিত্ত ইউরোপীয় রত্নতত্ত্ববিদ্‌দিগের মত গ্রন্থিরূপে কল্পিত হইয়াছে। এই মালাতে নানা রত্নবিষয়িণী বর্ণনা দ্বারা পরিশোভিত মধ্যমণিস্বরূপ একটী পরিশিষ্ট সংযুক্ত হইয়াছে।

গ্রন্থকার।

To

THE HON'BLE SIR ASHLEY EDEN, K.C.S.I.,

Lieutenant-Governor of Bengal,

THIS

MANI-MÁLÁ

IS

Most Respectfully Dedicated

BY

HIS MOST GRATEFUL

AND

OBLIGED SERVANT

THE AUTHOR.

सूचीपत्रम्।

सूचीपत्र।

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সূচীপত্র।

PART I.

मणिमाला।

मङ्गलाचरणम्।

अज्ञानध्वान्तहन्त्री विधिहरिगिरिशैः स्तूयमाना प्रशान्ता
श्वेताम्भोजे वसन्ती हिमकरसुरुचिः श्वेतभूषावृता या।
वीणादण्डं दधाना कभु इदममलं पुस्तकं बिभ्रती तां
वन्दे वाणीं प्रसन्ना परिहरति यथाजाततां शं ददाति॥

जो अज्ञानरूप आंधेरेको नाश कर्ति है, ब्रह्मा, विष्णु और महेश सर्व्वदा जांहा स्तुति कर्ते रहते हैं, जिस्की मूरत अति शान्त है, जो सफेद कमलफुलके वनमे वास कर्ति है, जिस्के अङ्गकी किरण चन्द्रमाके समान शुक्ल वर्ण, जिस्का सर्व्वाङ्ग सफेद गहनोंमे भुषित है, और जिस्के कमलके समान हाथमे कभी वीण और कभी उम्दा पुस्तक शोभा देति है, वह प्रसन्न होकर मनुष्यकी मुर्खताको नाश और कल्याण करे, वही वाग्वादिनी सरस्वती देवीको वन्दना कर्ता हों।

MAṈI-MÁLÁ,

OR

A Treatise on Gems.

THE INVOCATION.

HAIL to the goddess who chases away the darkness of ignorance! Her, who is ceaselessly adored by the Holy Triad, whose form is gentleness, who dwells constantly in the lotus forest, whose lustre resembles that of the moon, whose person is decked all over with milk-white ornaments, whose hand sometimes holds the hard handle of the *Viná,* at others, the neat volume, whose favor reclaims people from ignorance and brings about their good,—hail to the word-presiding goddess, Saraswati!

*   *   *   *   *   *

যিনি অজ্ঞানতারূপ অন্ধকার বিনাশ করেন, ব্রহ্মা, বিষ্ণু ও মহেশ্বর সর্ব্বদা যাঁহার স্তব করিয়া থাকেন, যাঁহার মূর্ত্তি অতি প্রশান্ত, যিনি শ্বেতকমল-কাননে নিরন্তর বাস করেন, যাঁহার অঙ্গের আভা নিশাকরসদৃশ, যাঁহার সর্ব্বাঙ্গ শ্বেত অলঙ্কারে ভূষিত, যাঁহার কর-কমলে কখন কঠিন বীণা-দণ্ড, কখন বা পরিচ্ছন্ন পুস্তক শোভা পায়, যিনি প্রসন্ন হইলে মানবগণের মূর্খতা নাশ ও কল্যাণ বিধান করেন, সেই বাগ্‌বাদিনী সরস্বতীদেবীকে বন্দনা করি॥

मूलम्।

रत्नं निधारयेत् कोषे शुद्धं सगुणसञ्चयं।
सद्रत्नानामतो जातिं गुणं तेषां परीक्षयेत्॥ १॥

सुखदा मणयः शुद्धा दुःखदा दोषशालिनः।
अतो मणीनां वक्ष्यामि लक्षणादीनि तत्त्वतः॥ २॥

तत्रादौ रत्नजातयः।

वज्रमुक्तागोमेदसपद्मरागाः समरकताः प्रोक्ताः।
अपिचेन्द्रनीलमणिवरवैदूर्य्याश्च पुष्परागाश्च॥ ३॥

कर्केतनं सपुलकं रुधिराख्यसमन्वितं तथा स्फटिकं।
विद्रुममणिश्च यत्नादुद्दिष्टं संग्रहे तज्ज्ञैः॥ ४॥

तर्जमा।

समस्त रत्नकी जात और गुण पहिले परीक्षा करके जो विशुद्ध और गुणयुक्त बोध होए, वही सब खजानेमे रखनेके योग है। १।

वे अयेब रत्न जिसप्रकार मनुष्यके नानाप्रकारके सुखका निदान है, उसी प्रकारसे दोषयुक्त रत्न नाना-प्रकारके दुःखका हेतु है; अतएव रत्नका यथार्थ लक्षणादि लिखा जाता है। २।

रत्नका जात।

रत्न-परीक्षा-पण्डित कहते हैं, के हीरा, मति, गोमेदक् माणक्, पान्ना, नीलम् वा लीला, लशुनिया, पोखराज, कर्कतक्, ताम्ड़ा, नरम्, फटिक्, और मुंगा पदार्थकी रत्नमे गणति है, और यत्नपूर्व्वक सञ्चय और तल्लास करते है। ३।४।

TRANSLATION.

1. Of the various kinds of gems, those only that, on examination, turn out to be sterling, should be treasured up.

2. As a pure jewel is a source of manifold blessing to man, so a flawy one is the cause of diverse troubles. I shall therefore expose the real properties of precious stones.

3—4. According to authorities in the science of precious stones, the following classification well nigh exhausts the more important ones: diamond, pearl, zircon, ruby, emerald, sapphire, cat's eye, topaz, cymophane, garnet, spinel or balas ruby, quartz and coral.

অনুবাদ।

প্রথমে রত্ন সমুদায়ের জাতি এবং গুণ পরীক্ষা করিয়া যে গুলিকে বিশুদ্ধ ও গুণযুক্ত বলিয়া বোধ হইবে, তৎসমুদায়কেই ধনাগারে স্থাপন করা বিধেয় ॥ ১ ॥

বিশুদ্ধ রত্ন যেমন মানবগণের অশেষ সুখের নিদান, দোষান্বিত রত্নও তদ্রূপ নানা দুঃখের হেতু; অতএব রত্নসমূহের যথার্থ লক্ষণাদি বলা যাইতেছে ॥ ২ ॥

রত্ন-পরীক্ষক পণ্ডিতেরা হীরক, মুক্তা, গোমেদ, মাণিক বা চুণি, পান্না, নীলম্ বা নীলমণি, লসুনে বা বিড়ালচক্ষু, পোখরাজ, কর্কেতন, তাম্ড়া, নরমচুণি, স্ফটিক ও পলা প্রভৃতিকে রত্নমধ্যে পরিগণিত করেন, এবং অতি যত্নসহকারে এই সকল রত্নের অনুসন্ধান ও সংগ্রহ করিতে বিধি দেন ॥ ৩ ॥ ৪ ॥

मूलम्।

आकृतिवर्णौ प्रथमं गुणदोषे तत्फलं परीक्षा च।
मूल्यञ्च रत्नकुशलैर्विज्ञेयं सर्व्वरत्नानां ॥ ५ ॥

कुलग्ने षूपजायन्ते यानि चापहतेऽहनि।
दोषैस्तान्युपयुज्यन्ते हीयन्ते गुणसम्पदा ॥ ६ ॥

परीक्षा परिशुद्धानां रत्नानां पृथिवीभुजा।
धारणं संग्रहो वापि कार्य्यः श्रियमभीप्सता ॥ ७ ॥

शास्त्रज्ञाः कुशलाश्चापि रत्नभाजः परीक्षकाः।
त एव मूल्यमात्रायाम्बेत्तारः परिकल्पिताः ॥ ८ ॥

तर्जमा।

रत्नपारखी-पण्डित पहिले रत्नका कई, रङ्ग, हुनर, अयेव और नफा, नोकशान परीक्षा कर्के बाद उस्के किमत करेङ्गे। ५।

जो रत्न कुदिन और कुलग्नमे पयदा होता है, सोई रत्न गुणहीन और दोषी होते है। ६।

जो राजा अपने मङ्गलको कामना करते हैं, उन्को उचित है, पहिले रत्नको परीक्षा कर्के उस्मे जो निर्द्दोष होए, उसीको संग्रह और धारण करेङ्गे। ७।

जो मनुष्य रत्नशास्त्रमे निपुण, सर्व्वदा रत्नका व्यवहार करते हैं, किस् रत्नका कैया दाम उचित है, उस्के विशेष जान्नेवाले, और रत्नछेदनमे परिपक्व हैं, वही लोग रत्नपारखी हैं। ८।

TRANSLATION.

5. The worth of gems is ascertained by persons skilled in the knowledge of them, after examination of their figure, color, flawlessness or otherwise, and the effects deducible therefrom.

6. Stones originating on inauspicious days and at unlucky moments are not only void of any beneficial quality, but are positively harmful.

7. Those princes that are desirous of securing good fortune, should procure and wear jewels of spotless chastity.

8. Only such persons as have mastered the knowledge of gems, use them habitually, can judge their value with precision, and are skilled in the lapidary art, should be reckoned as connoisseurs of precious stones.

অনুবাদ।

রত্নবিৎ পণ্ডিতেরা প্রথমে রত্নের আকৃতি, বর্ণ, গুণ, দোষ এবং গুণদোষের ফলাফল পরীক্ষা করিয়া পশ্চাৎ মূল্য নিরূপণ করিবেন ॥ ৫ ॥

যে সকল রত্ন কুদিনে কুলগ্নে উৎপন্ন হয়, সেই সকল রত্নই গুণহীন অথচ দোষান্বিত ॥ ৬ ॥

যে রাজা নিজ মঙ্গল কামনা করেন, তাঁহার কর্ত্তব্য, অগ্রে রত্নের পরীক্ষা করিয়া তন্মধ্যে যে গুলিকে বিশুদ্ধ বলিয়া বোধ হইবে, সেই গুলিই সংগ্রহ বা ধারণ করেন ॥৭॥

যে সকল ব্যক্তি রত্নশাস্ত্রনিপুণ, সর্ব্বদা নানারত্নের ব্যবহার করেন, কোন্ রত্নের কিরূপ মূল্য হওয়া উচিত, ইহার বিশেষজ্ঞ, রত্ন-চ্ছেদন-পরিপক তাঁহারাই রত্ন-পরীক্ষক বলিয়া পরিগণিত হইতে পারেন ॥ ৮ ॥

रत्नानां गुणदोषप्रभावतो जनानामिष्टानिष्टे भवितुमर्हत इति प्रकटीकर्त्तुं चात्रैव स्यमन्तकोपाख्यानमुद्धृतम्।

मूलम्।

स्यमन्तकोपाख्यानम्।

अनमित्राच्निम्नः निम्नस्य प्रसेनसत्राजितौ। तस्य च सत्राजितस्य भगवानादित्यः सखा अभवत्। ९।

एकदा तु अम्भोधेस्तीरसंश्रयः सूर्य्यं सत्राजितस्तुष्टाव। तन्मनस्कतया च भास्वानभिष्टूयमानोऽग्रतस्तस्य तस्थौ। अस्पष्टमूर्त्तिधरं चैनमालोक्य सत्राजितः सूर्य्यमाह यथैव व्योम्नि त्वां वह्निपिण्डोपममहमपश्यं तथैवाद्याग्रतो गतमप्यत्र न किञ्चिद्भगवता प्रसादीकृतं विशेषमुपलक्षयामि। १०।

रत्नोंके गुणदोषके प्रभावसे आदमीयोंके शुभ और अशुभ होने सके, यह बात प्रकाश करनेकेवास्ते यह जगहोंमे स्यमन्तकके बयान योग किया है।

तर्जमा।

अनमित्रका लेड़का निम्न, और निम्नके दो लेड़के। बड़े का नाम सत्राजित, और छोटेका नाम प्रसेन। भगवान् सूर्य्यदेव सत्राजितके परम मित्र थे। ९।

एक समये सत्राजित समुद्रके किनारे बयेठ कर सूर्य्यकी आराधना करते थे। एकदिल होकर सूर्य्यका स्तोत्र पाठ करते थे, उस समये सूर्य्य उनके पास आये। सत्राजित्ने सूर्य्यकी मूर्त्ति स्पष्टभावे ना देखकर कहा, "भगवन! मैं आकाशमे आपको जिसतरहसे आगके पिण्डके समान देखता हूं, आज आप हमारे सामने मौजुद हैं, लेकेन उस परभी मैं आपको उसी तरहसे देखता हूं। आपके कृपाका कोई चिह्न मैंने नहि देखा।" १०।

In order to illustrate the influence which gems exercise over the destinies of individuals, I shall narrate the history of the classic gem, *Syamantaka.*

TRANSLATION.

The History of Syamantaka.

9. Nighna, the son of Anámitra, had two sons, Satrájita and his younger brother Prasena. A great intimacy is said to have subsisted between Satrájita and the divine sun.

10. Once Satrájita took up his abode in the sea-coast for the purpose of spending his time in worshipping the sun. After he had prayed long and intently, the 'king of day' appeared before him. Satrájita, not perceiving the god distinctly, said,—"Lord, why, notwithstanding your personal appearance before me, do I see in you the same globe of fire that crests the welkin? I see no signs of your favor."

রত্নসমূহের গুণদোষ প্রভাবে মানবগণের শুভাশুভ ঘটনা হইতে পারে, তাহাই প্রকাশ করিবার জন্য এস্থলে স্যমন্তকোপাখ্যান যোজিত হইল।

অনুবাদ।

স্যমন্তকোপাখ্যান।

অনমিত্রের পুত্র নিঘ্ন, নিঘ্নের দুই পুত্র, জ্যেষ্ঠের নাম সত্রাজিত ও কনিষ্ঠের নাম প্রসেন। ভগবান্ সূর্য্যদেব সত্রাজিতের পরম মিত্র ছিলেন। ৯।

এক সময়ে সত্রাজিত সমুদ্রকূলে অবস্থান করিয়া সূর্য্যের উপাসনা করেন। একাগ্রচিত্তে স্তুতিপাঠ করাতে দিবাকর তাঁহার সন্নিহিত হইলেন। সত্রাজিত দিবাকরের মূর্ত্তি স্পষ্টভাবে দেখিতে না পাইয়া বলিলেন, ভগবন্! আমি নভোমণ্ডলে আপনাকে যে প্রকার অগ্নিপিণ্ডসদৃশ দেখিতে পাই, আজ আপনি আমার সম্মুখে উপস্থিত হইয়াছেন, কিন্তু তথাপি আপনাকে সেইরূপই দেখিতেছি। আপনার প্রসন্নতার কোন চিহ্নই দেখিতে পাইতেছি না। ১০।

मूलम्।

इत्येवमुक्ते (भगवता) सूर्य्येण निजकण्ठादुन्मुच्य स्यमन्तकनामा मणिरवतार्य्य एकान्ते न्यस्तः। ततस्तमाताम्रोज्ज्वलह्रस्ववपुषं ईषदापिङ्गलनयनमादित्यमद्राक्षीत्। कृतप्रणिपातस्तवादिकञ्च सत्राजितमाह भगवान् वरमस्मत्तोऽभिमतं वृणीष्वेति। स च तदेव मणिरत्नमयाचत। स चापि तस्मै तत् दत्त्वा वियति स्वं धिष्ण्यमारुरोह। ११।

सत्राजितोऽपि अमलमणिरत्नसनाथकण्ठतया सूर्य्य इव तेजोभिरशेषदिगन्तराण्युद्भासयन् द्वारकां विवेश। १२।

तर्जमा।

सत्राजितके इस् तरहके कहनेसे सूर्य्यदेवने अपने गलेसे स्यमन्तकनामे मणि खोलकर रख दि। बाद उसके सत्राजितने सूर्य्यदेवका प्रत्यक्ष दर्शन किया। उनका रङ्ग तांबेके समान थोड़ा लाल और उज्ज्वल, छोटा कद, आंख थोड़ी पिङ्गलवर्ण, अर्थात् थोड़ा नीला और बहुत् पीला मिला हुया। बाद उस्के सत्राजितने प्रणाम करके स्तुति किया, तब सूर्य्यदेवने उनको कहा, के सत्राजित! तुम हमसे अपने इच्छापूर्व्वक वर मांगो। सत्राजितने सूर्य्यदेवकी यह बात शोनकर वही मणिरत्नको मांगा। सूर्य्यदेवने सत्राजितको वह मणि देकर अपने स्थानको गमन किया।११।

सत्राजित उस् बेकीमत मणिरत्नको अपने गलेमे पहरतेही सूर्य्यके समान तेजस्वी होकर अपने तेजको चारों ओर प्रकाश करते हुये द्वरका नगरीमे दाखिल हुये। १२।

TRANSLATION.

11. On being thus accosted, the divine sun took out the gem *Syamantaka* from his neck, and laid it out. Satrájita could now see his real form. His complexion was reddish like copper, and lustrous; his body was under the middle stature; his eyes were slightly tawny. After Satrájita had worshipped him duly, the divinity said,—"Satrájita, do you ask for some recompense for your merit." Satrájita thereupon asked for the gem. The sun accordingly gave it him and went away.

12. On wearing the jewel over his neck, he appeared refulgent like the sun, and entered Dváraká.

অনুবাদ।

সত্রাজিত এই কথা বলিবামাত্র সূর্য্যদেব আপনার কণ্ঠ হইতে স্যমন্তক মণি উন্মোচন করিয়া এক পার্শ্বে রাখিলেন। তদনন্তর সত্রাজিত সূর্য্যদেবকে প্রত্যক্ষ দর্শন করিলেন। তাঁহার বর্ণ তাম্রের ন্যায় ঈষৎ লোহিত, উজ্জ্বল, শরীর খর্ব্ব, চক্ষু ঈষৎ পিঙ্গলবর্ণ। অনন্তর সত্রাজিত প্রণিপাতপূর্ব্বক স্তবাদি করিলে সূর্য্যদেব তাঁহাকে বলিলেন, সত্রাজিত! তুমি আমার নিকট অভিলষিত বর প্রার্থনা কর। সত্রাজিত সূর্য্যদেবের এই বাক্য শ্রবণ করিয়া সেই মণিরত্ন প্রার্থনা করিলেন। অর্য্যমাও তদনুসারে সেই মণিরত্ন সত্রাজিতকে প্রদান করিয়া স্বস্থানে প্রস্থান করিলেন। ১১।

সত্রাজিত সেই অমল মণিরত্ন কণ্ঠে ধারণ করিবামাত্র সূর্য্যের ন্যায় তেজস্বী হইয়া স্বতেজে দশদিক্ উজ্জ্বল করিয়া দ্বারকানগরীতে প্রবেশ করিলেন। ১২।

मूलम्।

द्वारकावासिजनपदस्तु तमायान्तमवेक्ष्य भगवन्तमनादिपुरुषं पुरुषोत्तमं अवनिभारावतारणायांशेन मानुषरूपधारिणं प्रणिपत्याह भगवन्! भगवन्तमयं नूनं द्रष्टुमायात्यादित्यः। इत्याकर्ण्य प्रहस्य च तानाह भगवान् नायमादित्यः सत्राजितोऽयमादित्यदत्तं स्यमन्तकाख्यं महामणिं बिभ्रदत्रोपायाति। तदेनं विस्रब्धाः पश्यत इत्युक्तास्ते ययुः।१३।

स च तं स्यमन्तकाख्यं महामणिमात्मनिवेशने चक्रे।१४।

प्रतिदिनञ्च तन्मणिरत्नप्रवरमष्टौ कणकभारान् स्रवति।१५।

तर्जमा।

द्वरकानिवासी आदमी सत्राजितको आते देखकर पृथ्वीके भारके नाश करनेवाले अंशरूप मनुष्यरूप अनादि पुरुषोत्तमके पास जाकर प्रणाम करके बोले, भगवन्! आपके देखनेकेवास्ते सूर्य्यदेव आते हैं। श्रीकृष्ण उन्की यह बात सुनकर हास्ते हास्ते बोले, तुम् लोग जिस्को सूर्य्य खेयाल कर्ते हो, वह सूर्य्य नहि है, वह राजा सत्राजित है। उन्होने सूर्य्यकी दीहुयी स्यमन्तकनामे महामणिको पहरकर याहां आगमन किया है, इस्लिये तुम लोग निर्भये उनको देखो। श्रीकृष्णको इस् बातको सुनकर सब द्वरकानिवासी चले गये। १३।

सत्राजितने वही स्यमन्तकनामे महामणिको अपने मकानमे रख्खा। १४।

वही श्रेष्ठ मणिरत्न हर रोज आट भार सोणा देता। १५।

TRANSLATION.

13. When the inhabitants saw him coming, they hastened to that Incarnation of the Deity and Bearer of our sins—Krishna, and, bowing themselves down before him, said,—"Lord! the divine sun is coming hither to see you." On hearing this, Krishna replied, with a smile, "He whom you take for the sun, is king Satrájita. He is coming hither, decked in the great gem obtained by him from the sun. You may therefore see him without fear." Thus enlightened, they went their way.

14. Satrájita kept *Syamantaka* in his palace.

15. This matchless gem every day produced eight loads* of gold.

অনুবাদ।

দ্বারকানিবাসী জনগণ সত্রাজিতকে আগমন করিতে দেখিয়া পৃথিবীর ভার অবতরণের জন্য অংশে মনুষ্যরূপী অনাদি পুরুষ পুরুষোত্তমের সন্নিধানে গমন করত প্রণিপাতপূর্ব্বক বলিল, ভগবন্! আপনাকে দর্শন করিবার আশয়ে সূর্য্যদেব আসিতেছেন। শ্রীকৃষ্ণ তাহাদিগের এই কথা শুনিয়া স্মিতমুখে বলিলেন, তোমরা যাঁহাকে সূর্য্য বলিয়া বিবেচনা করিতেছ, তিনি সূর্য্য নহেন, রাজা সত্রাজিত। ইনি সূর্য্যদত্ত স্যমন্তকনামে মহামণি ধারণ করত এখানে আসিতেছেন, অতএব তোমরা অশঙ্ক মনে ইহাঁকে দেখ। শ্রীকৃষ্ণের এই কথা শুনিয়া তাহারা প্রস্থান করিল॥ ১৩॥

সত্রাজিতও সেই স্যমন্তকনামক মহামণি আপনার নিকেতনে রক্ষা করিলেন। ১৪।

সেই শ্রেষ্ঠ মণিরত্ন প্রত্যহ আট ভার স্বর্ণ প্রসব করিত। ১৫।

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* Sanskrita, *vára* = 20 Tolás = 2,000 Palas of gold.—*Williams.*

मूलम् ।

तत्प्रभावाच्च सकलस्यैव राष्ट्रस्य उपसर्गा अनावृष्टि-व्यालाग्निचौरदुर्भिक्षादिभयं न भवति । १६ ।

अच्युतोऽपि तद्रत्नमुग्रसेनस्य भूपतेर्योग्यमेतदिति लिप्सा-ञ्चक्रे गोत्रभेदभयाच्च शक्तोऽपि न जहार । १७ ।

सत्राजितोऽप्यच्युतो मामेतत् याचिष्यतीत्यवगतरत्नलोभः स्वभ्रात्रे प्रसेनाय तद्रत्नं दत्तवान् । १८ ।

तरजमा ।

स्यमन्तकमणिके प्रभावसे राजमे पाणि ना वर्षना, सांप, आग, चोर और दुर्भिक्ष इस सबका भय ना था । १६ ।

उस् महारत्नको राजा उग्रसेनके लायेक समझकर श्रीकृष्णने उस्के लेनेके अभिलाषी होकरभी जातके झगड़के भयसे बावजुद शक्ति और ताकतके उस्को जोरसे न लिया । १७ ।

इस् मणि पर कृष्णको लोभ पयदा हुया है, समझते हैं, के पीछे हमारे पास यह प्रार्थना करेंगे । इस् भयसे सत्राजितने अपने भाइ प्रसेनको वह मणि दे दिया । १८ ।

TRANSLATION.

16. Through its magical influence, the kingdom became free from draught, serpents, conflagration, thieves and famines.

17. The gem having been deemed worthy of Ugrasena in the opinion of Krishna, he was anxious to have it, but the fear of family feud restrained him from taking possession of it by force.

18. "I understand that Krishna covets this jewel." Lest he asked for it of him, Satrájita transferred it to his brother, Prasena.

অনুবাদ।

স্যমন্তক-মণি-প্রভাবে রাজ্যমধ্যে অনাবৃষ্টি, সর্প, অগ্নি, চোর ও দুর্ভিক্ষাদির ভয় থাকে না। ১৬।

সেই মহারত্ন মহারাজ উগ্রসেনের উপযুক্ত বিবেচনায় শ্রীকৃষ্ণ তাহা গ্রহণাভিলাষুক হইয়াও জ্ঞাতিবিরোধ আশঙ্কায় সামর্থ্যসত্ত্বেও বলপ্রকাশ করিয়া তাহা গ্রহণ করিলেন না। ১৭।

এই মণির প্রতি কৃষ্ণের লোভ জন্মিয়াছে, বুঝিতে পারিতেছি, পাছে আমার নিকট ইহা প্রার্থনা করেন, এই ভয়ে সত্রাজিত নিজসোদর প্রসেনকে তাহা সমর্পণ করিলেন।১৮।

मूलम्।

तत्र शुचिना ध्रियमाणमशेषसुवर्णस्रावादिकं गुणमुत्पादयति अन्यथा य एव धारयति तमेव हन्तीति। असावपि प्रसेनः स्यमन्तकेन कण्ठासक्तेनाश्वमारुह्याटव्यां मृगयामगच्छत्। तत्र च सिंहात् वधमाप। साश्वश्च तं निहत्य सिंहोऽप्यमलमणिरत्नमास्याग्रेणादाय गन्तुमुद्यतः ऋक्षाधिपतिना जाम्बवता दृष्टो घातितश्च। जाम्बवानप्यमलं तन्मणिरत्नमादाय स्वबिलं प्रविवेश सुकुमारकसंज्ञाय च बालकाय क्रीडनमकरोत्। १८।

तर्जमा।

पवित्र होकर पहरनेसे वह मणि सोणा देगी, उसके विपरीत होनेसे अर्थात् अशुद्ध रहनेसे निश्चय उसके नाशका कारण होगी। किसी समयमे प्रसेन वही मणि अपने गलेमे पहरकर घोड़ेपर सवार होकर शिकार खेलनेको वनमे गये थे। वनमे जाते ही एक सेरने उसको और उसके घोड़ेके मारा, और उस मणिको मुहमे लेकर चला; उसी समयमे भालुकके राजा जाम्बुवन्तने उसको मारकर उस निर्म्मल मणिको ले लिया, और अपने घरमे चला गया। और सुकुमारकनामे अपने लेड़केको खेलनेके लिये हावयाले किया। १८।

TRANSLATION.

19. When worn by a clean man, it produces gold, but to an unclean person it indubitably proves fatal. On one occasion, Prasena, decked in this gem, rode a-hunting into the forest. There a lion slew both the horse and the horseman, and was about to depart holding the gem in his mouth, when Jámbabán, king of bears, slew him in turn, took the spoil home to his cell and gave it to his son as a gewgaw.

অনুবাদ।

পবিত্র হইয়া ধারণ করিলে সেই মণিরত্ন সুবর্ণপ্রসবাদি করে, তদন্যথায় অর্থাৎ অপবিত্র শরীরে ধারণ করিলে অবশ্যই তাহার বিনাশের নিদান হয়। কোন সময়ে প্রসেন সেই স্যমন্তক মণি নিজকণ্ঠে পরিধান করিয়া অশ্বারোহণে মৃগয়াভিলাষে বনমধ্যে গমন করেন। বনমধ্যে প্রবেশমাত্র এক সিংহ তাঁহাকে ও তাঁহার অশ্বকে বিনাশ করিয়া সেই মহামণি স্যমন্তক মুখে ধারণপূর্ব্বক গমন করিতে উদ্যত হইলে ঋক্ষাধিপতি জাম্ববান্ তাহাকে বিনাশ করত সেই অমল মণিরত্ন গ্রহণ করিয়া নিজ আবাসগর্ত্তে প্রবেশ করিল এবং সুকুমারকনামে আত্মজকে ক্রীড়নার্থ প্রদান করিল। ১৯।

मूलम्।

अनागच्छति च तस्मिन् प्रसेने कृष्णो मणिरत्नमभिलषितवान् न च प्राप्तवान् नूनमेतदस्य कर्म्म नान्येन प्रसेनो हन्यत इत्यखिल एव यदुलोकः परस्परं कर्णाकर्ण्यकथयत् ।२०।

विदितलोकापवादवृत्तान्तश्च भगवान् यदुसैन्यपरिवारः प्रसेनाश्वपदवीमनुससार ददर्श चाश्वसमेतं प्रसेनं निहतं सिंहेन। अखिलजनपदमध्ये सिंहपददर्शनकृतपरिशुद्धिः सिंहपदमनुससार।२१।

तरजमा।

मोकरर वक्तपर जब प्रसेन फिरकर नहिं आया, तब सब यदुवंशी आपसमे काना फुसकी करने लगे, के श्रीकृष्णने स्यमन्तकमणिके बावत् अपनि इच्छा प्रकाश किथी। परन्तु वह प्राप्त नहि ऊई। इस कारण हम लोगोंके समझमे कृष्णहीने प्रसेनको मारकर मणि लिया है; और किसीने प्रसेनको मारा नहि। २०।

श्रीकृष्णने इस झुठी बातको शुनकर यदुवंशीयोंकी सेना एककट्टा करके प्रसेनके घोड़ेके पाओंके चिह्न अनुसार बनमे घुसकर देखा, के प्रसेन घोड़े सहित सेरके पञ्जोसे मारा ऊया जमीनपर पड़ा है। श्रीकृष्णने अपने साथी लोगोंको प्रसेनके मृतक शरीरको और सेरके पञ्जोके निशानको देखाकर अपना कलङ्क दूर किया। बाद उसके सेरक पञ्जोके निशानके अनुसार चलना सुरु किया। २१।

TRANSLATION.

20. When the Jádavas saw that the hour for Prasena's return had gone by, they concluded that, without doubt, Krishna had murdered him and appropriated the gem, he having been before known to covet it.

21. When intelligence of this false accusation came to the knowledge of Krishna, he assembled the Jadu host, and entering the forest by tracing the hoof-marks of Prasena's horse, discovered the dead body of Prasena and his steed. By showing the prints of the lion's paws, he exculpated himself from the blame laid at his doors; and then began to search for the lion guided by the paw-marks.

অনুবাদ।

প্রত্যাগমনকাল অতিক্রান্ত হইলেও যখন প্রসেন প্রত্যাগত হইলেন না, তখন যাবতীয় যদুবংশীয় ব্যক্তি পরস্পর বলাবলি করিতে লাগিল যে, শ্রীকৃষ্ণ স্যমন্তকের প্রতি অভিলাষ প্রকাশ করিয়াছিলেন, কিন্তু তাহা প্রাপ্ত হন নাই, অতএব আমাদিগের বিবেচনায় কৃষ্ণই প্রসেনকে বিনাশ করিয়া মণি গ্রহণ করিয়াছেন, অন্য কোন ব্যক্তি প্রসেনকে বিনাশ করে নাই। ২০।

শ্রীকৃষ্ণ এই মিথ্যাপবাদের কথা কর্ণপরম্পরায় শ্রবণ করিয়া যদুসৈন্যসমবেত হইয়া প্রসেনের অশ্বের পদচিহ্ন অনুসারে বনমধ্যে প্রবেশ করিয়া দেখিলেন, প্রসেন অশ্বের সহিত সিংহকর্তৃক নিহত হইয়া ভূমিতে পতিত রহিয়াছেন। শ্রীকৃষ্ণ স্বসমভিব্যাহারী ব্যক্তিবর্গকে প্রসেনের মৃতদেহ ও সিংহের পদচিহ্ন দেখাইয়া নিজকলঙ্কাপনয়ন করিলেন, পশ্চাৎ সিংহের পদচিহ্নানুসারে তাহার অনুসরণ করিতে লাগিলেন। ২১।

मूलम्।

ऋक्षविनिहतञ्च सिंहमप्यल्पे भूमिभागे दृष्ट्वा ततश्च तद्रत्न-गौरवादृक्षस्यापि पदान्यनुययौ। गिरितटे च सकलमेव यदुसैन्यमवस्थाप्य तत्पदानुसारी ऋक्षविलं प्रविवेश। अर्द्ध-प्रविष्टश्च धात्र्याः सुकुमारकमुल्लापयन्त्या वाणीं शुश्राव।२२।

सिंहः प्रसेनमवधीत् सिंहो जाम्बवता हतः।
सुकुमारक मा रोदीस्तव ह्येष स्यमन्तकः॥ २३ ॥

तर्जमा।

श्रीकृष्णने सेरके पञ्जोंके निशानसे कुछ दूर जाकर देखा, के सेरभी किसी भालुकके हातसे मरकर जमीनपर गिरा है। बाद उस्के उस् स्यमन्तकमणिको बहुत् दुर्लभ समझकर भालुकके पाओंके निशानके अनुसार चलना सुरु किया। थोड़ेही दूर जानेपर एक पाहाड़के करिबकी जमीनपर सब सेनाको रखकर भालुकके पाओंके निशानके अनुसार उस्के गुहातक पहुंचे। उस् गुहामे थोड़ी दूर जातेही सुकुमारककी दाईकी नीचे लिखे हुये लेड़का खेलानेकी आवाज सुनी। २२।

सुकुमारक! तुम रो मत, एक सेरने प्रसेनको मारकर यो मणि लिया था, तुम्हारे बाप भालुकके राजाने उस् सेरको मारकर उस् मणिको लाकर तुम्हे दिया है; यह मणि अब तुम्हारीही है। २३।

TRANSLATION.

22. After proceeding some way, he lighted upon the carcass of the lion. Having regard to the rarity of such a gem as *syamantaka*, he then proceeded to search for the bear in the direction pointed out by the traces of his paws. After having advanced awhile, he stationed his army in a valley; and himself entered the den of the bear. When he had advanced only half way, he heard the following soothing-speech addressed to Sukumára by his nurse :—

23. "Hush, child! Don't you know that the gem of which the prince of bears, your father, forcibly possessed himself by slaying the lion, has been given to you, and that now it is your own?"

অনুবাদ।

শ্রীকৃষ্ণ সিংহের পদচিহ্ন ধরিয়া কিয়দ্দূর গমন করিয়া দেখিলেন, সিংহও কোন ঋক্ষকর্ত্তৃক নিহত হইয়া ভূমিতে পতিত রহিয়াছে। পরে সেই স্যমন্তকের দুর্লভত্ব জ্ঞানে ঋক্ষের পদচিহ্নানুসারে গমন করিলেন। কিয়দ্দূর গমনের পর এক পর্ব্বতসন্নিহিত ভূভাগে সমুদায় যদুসৈন্য স্থাপন করিয়া ঋক্ষের পদচিহ্নানুসারী হইয়া ঋক্ষের বিবরমধ্যে প্রবেশ করিলেন। বিবরের অর্দ্ধমাত্র প্রবেশ করিয়াই সুকুমারকের প্রতি ধাত্রীর নিম্নলিখিত সান্ত্বনাবাদ শুনিতে পাইলেন। ২২।

সুকুমারক! তুমি রোদন করিও না, এক সিংহ প্রসেনকে বিনাশ করিয়া যে মণিরত্ন গ্রহণ করে, তোমার পিতা ঋক্ষরাজ সেই সিংহকে বিনাশ করিয়া সেই মণি আনয়ন করিয়া তোমাকে দিয়াছেন, এক্ষণে এই মণিরত্ন তোমারই হইল। ২৩।

मूलम्।

इत्याकर्ण्य लब्धस्यमन्तकोदन्तोऽन्तःप्रविष्टः कुमारकक्रीड़नकीकृतञ्च धात्रीहस्ते तेजोभिर्ज्जाज्वल्यमानं स्यमन्तकं ददर्श। २४।

तञ्च स्यमन्तकाभिलाषचक्षुषमपूर्व्वं पुरुषमागतमवेक्ष्य धात्री त्राहि त्राहीति व्याजहार। २५।

तदार्त्तनादश्रवणानन्तरञ्चामर्षपूर्णहृदयः स जाम्बवनाजगाम तयोश्च परस्परं युध्यतोर्द्वयोर्युद्धमेकविंशतिदिनान्यभवत्।

तर्‌जमा।

श्रीकृष्णने यह बात सुनतेही स्यमन्तक मणिका हाल मालुम करके गुहामे प्रवेश किया। देखा, वही स्यमन्तक मणि लेड़केके खेलनेके लिये दाईके हाथमे है, और उसके तेजसे चारों तरफ प्रकाशमान है। २४।

दाईने देखा के एक आदमीके जिसको नहि कभी देखा था, फकत उस् मणिको देखता है, हमको बचाओ, हमको बचाओ ऐसा सोरकर उठी। २५।

जाम्बवन्त दाईका ऐसा सोर सुनकर क्रोधातुर होकर उसीदम उस् जगह आ मौजद हुया; और श्रीकृष्णसे द्वन्द्व युद्ध करने लगा। और वह लड़ाई एकिश दिनतक हुइ।

TRANSLATION.

24. On learning this, Krishna came forward, and found *syamantaka* lying in the hand of the nurse and illumining the spot.

25. When the eyes of the nurse fell upon a person whom she had never seen before, and who eyed eagerly the prize in her hand, she cried out, "help, help! O."

26. Alarmed by her cries, Jámbabán immediately appeared on the spot, filled with wrath, and entered into a fierce combat with Krishna. Thislasted for twenty-one days.

অনুবাদ।

শ্রীকৃষ্ণ এই কথা শুনিবামাত্র স্যমন্তকের সংবাদ অবগত হইয়া বিলমধ্যে প্রবেশ করিলেন, দেখিলেন, সেই স্যমন্তক বালকের ক্রীড়ার নিমিত্ত ধাত্রীহস্তে ন্যস্ত রহিয়াছে, এবং তাহার তেজে চতুর্দ্দিক আলোকিত হইয়াছে। ২৪।

ধাত্রী সেই অদৃষ্টপূর্ব্ব অথচ স্যমন্তকের উপর সতৃষ্ণদৃষ্টি পুরুষকে দেখিয়া আমাকে রক্ষা কর, রক্ষা কর, বলিয়া চীৎকার করিয়া উঠিল। ২৫।

জাম্ববান্ ধাত্রীর এই প্রকার সভীতি চীৎকার শ্রবণে ক্রোধে পরিপূর্ণ হইয়া তৎক্ষণাৎ সেই স্থানে উপস্থিত হইয়াই শ্রীকৃষ্ণের সহিত ঘোরতর দ্বন্দ্বযুদ্ধ আরম্ভ করিল। সেই যুদ্ধে একবিংশতি দিন গত হইল।

मूलम्।

ते च यदुसैनिकास्तत्र सप्ताष्ट दिनानि तन्निष्क्रान्तिमुदीक्षमाणास्तस्थुः। अनिष्क्रममाणे च मधुरिपौ अमावबस्थमत्र बिलेऽत्यन्तनाशमाप्तो भविष्यत्यन्यथा तस्य कथमेतावन्ति दिनानि शत्रुजये व्याक्षेपो भवतीति कृताध्यवसाया द्वारकामागता हतः कृष्ण इति कथयामासुः। २६।

तद्बान्धवाश्च तत्कालोचितमखिलमुपरतक्रियाकलापं चक्रुः। २७।

तत्र चास्य युध्यमानस्यातिश्रद्धादत्तविशिष्टपात्रोपयुक्तान्नतोयादिना कृष्णस्य बलप्राणपुष्टिरभूत्। २८।

तर्जमा।

और इधर यदुवंशीयोंकी सेनाने श्रीकृष्णकी गुहासे बाहार होनेके इनतिजारमे सात आट दिनतक काटा; जब देखा, के श्रीकृष्ण सात आट दिनतकभी फिरकर नहि आवे, तब उनलोगोंने तजवीज किया, के श्रीकृष्णने जरूर गुहामे अपना प्राण छोड़ दिया; जीते रहनेसे दुसमनके मारनेमे इली देर नो होति; यही निश्चय करके उनलोगोंने द्वरकामे फिर आकर यह बात मसूरकी, के श्रीकृष्णने प्राण छोड़ दिया है। २६।

श्रीकृष्णके भाइबन्धुने यह बात शुनकर उसीवक्त क्रियाकरण अर्थात् श्राद्धकर्म्म करडाला। २७।

भाइबन्धुने बहुत् श्रद्धासे अन्न पानि श्रीकृष्णके हेत दान किया। और वही अन्न पानि लड़ाइ करते हुये श्रीकृष्णके बलका मजबुत् करनेवाला हुया। २८।

TRANSLATION.

When the Jadu army found that he did not return after a week had passed they concluded him dead; for had he lived, (thought they) he would certainly have returned by this time. Under this conviction, they returned to Dwáraká, and gave out that Krishna had given up the ghost.

27. On receiving this tidings, the friends of Krishna performed his funeral ceremonies.

28. The various articles of food offered to his manes contributed but to impart a fresh accession of strength, while engaged in the combat.

অনুবাদ।

এখানে যদু-সৈনিকেরা শ্রীকৃষ্ণের গর্ত্ত হইতে নিষ্ক্রমণ অপেক্ষায় সাত আট দিন অতিবাহিত করিল। যখন দেখিল, শ্রীকৃষ্ণ সাত আট দিনের পরেও প্রত্যাগত হইলেন না, তখন তাহারা স্থির করিল যে, অবশ্যই শ্রীকৃষ্ণ গর্ত্তমধ্যে লীলা সম্বরণ করিয়াছেন, জীবিত থাকিলে কখনই শত্রুজয় করিতে তাঁহার এত বিলম্ব হইত না। এইরূপে কৃতনিশ্চয় হইয়া তাহারা দ্বারকায় প্রত্যাগমনপূর্ব্বক এই কথা রটাইয়া দিল যে, শ্রীকৃষ্ণ প্রাণ পরিত্যাগ করিয়াছেন। ২৬।

শ্রীকৃষ্ণের বন্ধুবান্ধবেরা এই কথা শ্রবণ করিয়া তৎকালোচিত প্রেতকার্য্য সমুদায় সম্পন্ন করিল। ২৭।

বন্ধুগণ অতি শ্রদ্ধাপূর্ব্বক অন্নপানাদি শ্রীকৃষ্ণের উদ্দেশে দান করাতে তদ্দ্বারা যুদ্ধে ব্যাপৃত শ্রীকৃষ্ণের বলাদির পুষ্টিসাধন হইল। ২৮।

मूलम्।

इतरस्यानुदिनमतिगुरुपुरुषभिद्यमानस्यातिनिष्ठुरप्रहार-पीड़िताखिलावयवस्य निराहारतया बलहानिः। निर्जितश्च भगवता जाम्बवान् प्रणिपत्याह,असुरसुरयक्षगन्धर्व्वराक्षसादिभिरप्यखिलैर्भगवान् न जेतुं शक्यः किमुतावनिगोचरैरल्पवीर्य्यैर्नरावयवभूतैश्च तिर्य्यग्योन्यनुसृतिभिः किं पुनरस्मद्विधैरवश्यं भगवतोऽस्मत्स्वामिनो नारायणस्य सकलजगत्परायणस्यांशेन भगवता भवितव्यमित्युक्तः। २९।

तर्जमा।

भुखे हुये और प्रबलबलवान श्रीकृष्णके बड़े भारी सख्त मारसे तामाम बदन चूर चूर होजानेसे जाम्बुवन्त बलहीन होकर गिर पड़ा। श्रीकृष्णने अनायास उसको पराजित किया। जाम्बुवन्त इस् तरहसे हारकर श्रीकृष्णको प्रणाम करके बोला,भगवन! जिस् समय सब सुर, असुर, यक्ष और गन्धर्व्व वगयरह प्राणीमात्र एकट्ठे होकर कभी आपको पराजयकर नहि सके, तब पृथ्वीके रहनेवाले कमताकत मनुष्य-आकृति तिर्य्यग् योनि-अनुसारी हम ऐसे आदमी आपको हारावें, यह कभी खेयालमे नहि आ सका। हमको सच यकीन हुया है, के जो सब जगत्का एकमात्र आधार हमारा प्रभु वही नारायणके अंशके आप अवतार हैं। २९।

TRANSLATION.

29. What through privation, and what owing to the many and deep wounds inflicted by his powerful adversary, Jámbabán at length succumbed. Being thus defeated, he bowed humbly to Krishna, and said, "Lord! when all the Gods and Asuras,* Jakshas† and Gandharvas‡ could not defeat thee, what is the chance of a weak beast like me, although in a human form? On my life, thou partakest of the nature of that Universal God who is the author of my life as of all else that breathe."

অনুবাদ।

নিরাহারে এবং প্রবল পরাক্রান্ত শ্রীকৃষ্ণের গুরুতর নিষ্ঠুর প্রহারে সর্ব্বাঙ্গ ক্ষতবিক্ষত হওয়াতে জাম্ববান্ একবারে নিস্তেজ হইয়া পড়িল, সুতরাং শ্রীকৃষ্ণ অনায়াসেই তাহাকে পরাজিত করিলেন। জাম্ববান্ এইরূপে পরাজিত হইয়া শ্রীকৃষ্ণকে প্রণিপাতপূর্ব্বক কহিল, ভগবন্! যখন সমুদায় সুর, অসুর, যক্ষ ও গন্ধর্ব্ব প্রভৃতি প্রাণিচয় একত্র হইয়াও কখনই আপনাকে পরাজয় করিতে সমর্থ হয় না, তখন যে, পৃথিবীস্থ, অল্পসত্ত্ব, নরাকার, তির্য্যগ্‌যোনির অনুসারী অস্মদ্বিধ ব্যক্তি আপনাকে পরাজয় করিবে, ইহা কখনই সম্ভবপর নহে। আমার নিশ্চয় বোধ হইতেছে, যিনি সমুদায় জগতের একমাত্র আধার, আমার প্রভু সেই নারায়ণের অংশে আপনি আবির্ভূত হইয়া থাকিবেন। ২৯।

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* Adversaries of the Gods.

† Demi-gods who are attendants on Kuvera, the God of wealth, and employed on the care of his garden and treasures.—(WILLIAMS.)

‡ Celestial musicians who form the orchestra at the banquets of the gods, and who belong to Indra's heaven.—(*ibid.*)

मूलम्।

तस्मै भगवानखिलमवनिभारावतारमाचचक्षे। ३०।

प्रीत्याञ्चितकरतलस्पर्शनेन चैनमपगतयुद्धखेदं चकार।३१।

स च प्रणिपत्यैनं पुनरपि प्रसाद्य जाम्ववतीं नाम कन्यां गृहागमनार्घभूतां ग्राहयामास। ३२।

स्यमन्तकमणिमप्यसौ प्रणिपत्य तस्मै प्रददौ। अच्युतोऽप्यतिप्रणतात् तस्मादग्राह्यमपि तन्मणिरत्नमात्मशोधनाय जग्राह। ३३।

तर्जमा।

श्रीकृष्णने जाम्बुवन्तकी यह बात सुनकर कहा, के पृथ्वीके बोझेके उतारनेकेवास्ते हम अंश अवतार हुये हैं। ३०।

जाम्बुवन्त श्रीकृष्णकी बातसे सन्तुष्ट होकर बदनपर हाथ फेरकर युद्धका कष्ट दूर किया। ३१।

उसके बाद जाम्बुवन्त पृथ्वीपर माथा रखकर प्रणाम करके श्रीकृष्णको प्रसन्न करके उसके मकानपर श्रीकृष्ण आये हैं, इस कारण पूजाके स्वरूप अपनी लेड़की जाम्ब-वतीको दिया। ३२।

जाम्बुवन्तने फेर प्रणाम करके स्यमन्तक मणिभी श्रीकृष्णको हवाले किया। अगर के श्रीकृष्णने अपने भक्तोंकी चिज लेना, गयेर मनासिफ समझा, लेकिन नाचार होकर अपना कलङ्क दूर करनेकेवास्ते वह मणि लेना पड़ा। ३३।

TRANSLATION.

30. At this, Krishna frankly confessed to his incarnation for bearing the sins of this world.

31. Highly satisfied at this frank avowal, Jámbabán began to shampoo Krishna's body, with a view to relieving the pain incident to the late combat.

32. Jámbabán again reverentially bowed, and, by way of paying suitable respect to Krishna for having condescended to come to his dwelling, bestowed on him the hand of his daughter, Jámbabatí.

33. He also presented his divine guest with the gem *Syamantaka*. Although fully alive to the impropriety of depriving his friendly host of the jewel, Krishna was obliged to accept it, in order to wipe out the stigma that had attached to his name.

অনুবাদ।

শ্রীকৃষ্ণ জাম্ববানের এই কথা শুনিয়া তিনি যে, পৃথিবীর ভারাপনোদনের জন্য অংশাবতাররূপে অবতীর্ণ হইয়াছেন, এ কথা তাহাকে বলিলেন। ৩০।

জাম্ববান্ শ্রীকৃষ্ণের বাক্যে প্রীত হইয়া অঙ্গে হস্তামর্ষণ দ্বারা তাঁহার সংগ্রামজনিত ক্লেশ অপনীত করিল। ৩১।

তৎপরে জাম্ববান্ প্রণিপাতপূর্ব্বক পুনরায় শ্রীকৃষ্ণকে প্রসন্ন করিয়া তাহার ভবনে যে, কৃষ্ণ আগমন করিয়াছেন, তাহার অর্ঘ্যস্বরূপ জাম্ববতী নাম্নী নিজতনয়াকে তাঁহাকে সম্প্রদান করিল। ৩২।

জাম্ববান্ পুনরায় কৃতপ্রণাম হইয়া স্যমন্তক মণিও শ্রীকৃষ্ণকে প্রদান করিল। এরূপ অনুগত ব্যক্তির নিকট হইতে সেই মণি গ্রহণ অতিঅকর্ত্তব্য বিবেচনা করিয়াও শ্রীকৃষ্ণ শুদ্ধ আত্মকলঙ্কাপনোদনের জন্য অগত্যা তাহা গ্রহণ করিলেন। ৩৩।

मूलम्।

अथ जाम्बवत्या द्वारकामाजगाम। भगवदागमनोद्भूत-हर्षोत्कर्षस्य द्वारकावासिजनस्य कृष्णावलोकनानुक्षणमेवाति-परिणतवयसोऽपि नवयौवनमिवाभवत्। आनकदुन्दुभिश्च दिष्ट्यादिष्ट्येति च सकलयादवाः स्त्रियश्च सभाजयामासुः। २४।

भगवानपि यथानुभूतमशेषयादवसमाजे यथावदाचचक्षे स्यमन्तकञ्च सत्राजिताय दत्त्वा मिथ्याभिशस्तिविशुद्धिमवाप जाम्बवतीञ्चान्तःपुरे निवेशयामास। सत्राजितोऽपि मयास्याभूतमलिनमारोपितमिति जातसन्त्रासः स्वसुतां सत्यभामां भगवते भार्यां ददौ। २५।

तर्जमा।

उसके बाद श्रीकृष्ण जाम्बवती सहित द्वरकामे फिर आये। श्रीकृष्णके फेर आनेसे द्वरकानिवासी लोगके ऐसे आनन्द हुये, के बूढ़े आदमी जवानके ऐसे ताकतदार होगये और तमाम यदुवंशी स्त्री पुरुष वसुदेवके पास जाकर बहुत आनन्द जाहेर करने लगे। २४।

इस मणिके मध्ये जो जो हुयाथा, श्रीकृष्णने सबसे कहा। और सत्राजितको वही मणि देकर अपने झूठ कलङ्कसे छूटे। उसके बाद जाम्बवतीको अन्तःपुरमे भेजवा दिया। सत्राजितने जो श्रीकृष्णको झूठा कलङ्क लगायाथा, उसके सबबसे बहुत भयभीत होकर अपनी लेड़की सत्यभामाको हवाले कर दिया। २५।

TRANSLATION.

34. Then Krishna returned to Dwáraká with Jámbabatí. His unexpected return infused such joy into the people, as made even the old young. All the men and women of the Jadu race flocked to Vasudeva and expressed their heart-felt congratulations.

35. Krishna now related all that had befallen the gem; and finally bestowing it on Satrájita, wiped out the 'damned spot' on his fair fame. He then sent Jámbabatí to the inner apartments. Satrájita now became a prey to fear for having groundlessly blamed Krishna, and married his daughter Satyabhámá to him, by way of conciliation.

অনুবাদ।

অনন্তর শ্রীকৃষ্ণ জাম্ববতীর সহিত দ্বারকায় প্রতিগমন করিলেন। শ্রীকৃষ্ণের পুনরাগমনে দ্বারকানিবাসী জনসমূহের এরূপ আনন্দোদয় হইল যে, শ্রীকৃষ্ণকে দর্শন করিয়া বৃদ্ধ ব্যক্তিরাও নব-যুবকের ন্যায় বলশালী হইল, এবং যদুবংশীয় সমুদায় স্ত্রী পুরুষ বসুদেবের নিকট গিয়া মহা আনন্দ প্রকাশ করিতে লাগিল। ৩৪।

এই মণিসম্বন্ধে যাহা যাহা ঘটিয়াছিল, শ্রীকৃষ্ণ সর্ব্বসমক্ষে তাহা ব্যক্ত করিলেন, এবং সত্রাজিতকে সেই স্যমন্তক মণি প্রদান করিয়া নিজ মিথ্যাপবাদ হইতে মুক্ত হইলেন। পরে জাম্ববতীকে অন্তঃপুরে প্রেরণ করিলেন। সত্রাজিতও শ্রীকৃষ্ণের প্রতি অকারণ কলঙ্কারোপ করিয়াছিলেন বলিয়া অত্যন্ত ভীতান্তঃকরণ হইয়া তাঁহাকে নিজ তনয়া সত্যভামাকে প্রদান করিলেন। ৩৫।

मूलम्।

ताञ्चाक्रूरकृतवर्म्मशतधन्वप्रमुखा यादवाः पूर्व्वं वरयामासुः। ततस्तत्प्रदानादवज्ञातमात्मानं मन्यमानाः सत्राजिते वैरानुबन्धं चक्रुः। अक्रूरकृतवर्म्मप्रमुखाश्च शतधन्वानमूचुः अयमतिदुरात्मा सत्राजितो योऽस्माभिर्भवता चाभ्यर्थितोऽप्यात्मजामस्मान् भवन्तं चाविगणय्य कृष्णाय दत्तवान्। तदलमनेन जीवता, घातयित्वैनं तन्महारत्नं त्वया किं न गृह्यते। वयमप्यभ्युपपत्स्यामः यद्यच्युतस्तवापि वैरानुबन्धं करिष्यतीति। २६।

तरजमा।

अक्रूर, कृतवर्म्मा और शतधन्वा यदुवंशीयेांने पहिले सत्यभामाके सादिकरनेके लिये सत्राजितसे कहाथा। अब सत्यभामाको श्रीकृष्णके हावाले करनेसे उन सभेांनें आपनि वे इजती समझकर सत्राजितसे दुसमनी करनेको तैयार हुये। अक्रूर और कृतवर्म्मा वगयरह यदुवंशी शतधन्वासे बोले, के देख, सत्राजित बड़ा दुरात्मा है। हमने और तुमने सत्राजितसे सत्यभामाकी दरखास्त किथी, लेकिन उसने हम दोनोमेसे किसीको न दिया, और अवज्ञा करके श्रीकृष्णको दिया; इसलिये हमारे तुमारे सलामे उसको जीता रखना मनासिफ नहि। खुब हो, जो उसको मारकर वह मणि लेलेवो। अगर कृष्ण इस बावमे तुमसे दुसमनी करेंगे, तो हम साफ कहते हैं, के जरुर हमलोग तुह्मारी मदद करेंगे। २६।

TRANSLATION.

36. Akrura, Kritabarmá, Satadhanvá and other jádavas had before this sought the hand of Satyabhámá. Now seeing that Satrájita gave her away to Krishna, they felt insulted and plotted against the father. Akrura, Kritabarmá, &c., said to Satadhanvá—"Lo! Satrájita is a villain: see, he has given away Satyabhámá to Krishna, slighting us. Down with him! Why do you not slay him and possess yourselves of the matchless jewel held by him? If Krishna prove hostile to you, depend upon it, we shall be at your back."

অনুবাদ।

অক্রূর, কৃতবর্ম্মা ও শতধন্বা প্রভৃতি যাদবগণ পূর্ব্বে সেই সত্যভামাকে বিবাহার্থ সত্রাজিতের নিকট প্রার্থনা করিয়াছিলেন। এক্ষণে সেই কন্যা শ্রীকৃষ্ণকে সমর্পণ করাতে তাঁহারা সকলে আপনাদিগকে অবমানিত বোধ করিয়া সত্রাজিতের প্রতি বৈরানুষ্ঠানে রত হইলেন। অক্রূর ও কৃতবর্ম্মা প্রভৃতি যদুবংশীয়েরা শতধন্বাকে কহিলেন; দেখ, সত্রাজিত অতি দুরাত্মা, কারণ, তুমি এবং আমরা ইহার নিকট সত্যভামাকে যাচ্ঞা করিয়াছিলাম, কিন্তু সে তোমাকে ও আমাদিগকে অবজ্ঞা করিয়া এখন কি না কৃষ্ণকে সেই কন্যা দান করিল; অতএব আমাদিগের বিবেচনায় ইহাকে জীবিত রাখা কর্ত্তব্য নহে। তবে তুমি যে, কেন ইহাকে বিনাশ করিয়া সেই মহামণি গ্রহণ করিতেছ না, বলিতে পারি না। যদি শ্রীকৃষ্ণ এ বিষয়ে তোমার সহিত বৈরতা করেন, আমরা মুক্তকণ্ঠে বলিতেছি, অবশ্যই তোমার সাহায্য করিব। ৩৬।

मूलम्।

एवमुक्तस्तथेत्यभ्यवधाह। जतुगृहदग्धानाञ्च पाण्डुनन्दनानां विदितपरमार्थोऽपि भगवान् दुर्योधनप्रयत्नशैथिल्यार्थं कुल्यकरणाय वारणावतं गतः। ३७।

गते च तस्मिन् सुप्तमेव सत्राजितं शतधन्वा जघान मणिरत्नञ्चाददे। पितृवधामर्षपूर्णा च सत्यभामा शीघ्रं स्यन्दनमारूढ़ा वारणावतं गत्वा भगवतेऽहं प्रतिपादितेति अक्षान्तिमता शतधन्वना अस्मत्पिता व्यापादितः तच्च स्यमन्तकमणिरत्नमपहृतं। तदियमस्यावज्ञासना। तदालोच्य यदत्र युक्तं तत् क्रियतामिति कृष्णमाह। ३८।

तर्जमा।

शतधन्वाने अक्रूरकी यह बात सुनकर कबुल किया। बाद उसके श्रीकृष्णने यह बात सुनके पाण्डवगण लाक्षागृहमे ज्वलकर मरगये हैं। दुर्योधन जिसमे फेर पाण्डकी तलास ना करे, इस अभिप्रायसे इन्द्रप्रस्थमे श्राद्ध करानेवास्ते चले गये। ३७।

श्रीकृष्णके इन्द्रप्रस्थके जानेके बाद शतधन्वाने सत्राजितको सोते हुये मारकर स्यमन्तक मणिको चोराय लिया। सत्यभामा बापके मरेजानेके दुःखसे क्रोधातुर होकर उसी समये रथपर सवार हो इन्द्रप्रस्थको पहुंच गई, और श्रीकृष्णस कहा, हमारे बापको तुम्हारे साथ हमारे सादि होनेके सबबसे शतधन्वाने मारडाला, अब आप इस बाबमे जो मनासिफ हो, सो किजीये। ३८।

TRANSLATION.

37. Satadhanvá consented. In the meanwhile, Krishna with a view to confirming Durjyodhana in his belief that the Pándavas had been burnt to death in the house of lac, went to Báranábata in order to perform their funeral obsequies.

38. Taking advantage of his absence, Satadhanvá murdered Satrájita while asleep and took possession of Syamantaka. Satyabhámá, all grief for the death of her father, immediately went to Báranábata and said to Krishna, "Satadhanvá has murdered my father and stolen the gem *Syamantaka,* because he gave away my hand to you; now, I leave it to you to do the needful."

অনুবাদ।

শতধন্বা অক্রূরাদির কথায় সম্মত হইলেন। পরে শ্রীকৃষ্ণ পাণ্ডবেরা জতুগৃহে দগ্ধ হইয়াছেন, এই সম্বাদ শ্রবণে দুর্য্যোধন যাহাতে তাঁহাদিগের অন্বেষণে আর অধিক যত্ন না করেন, এই অভিপ্রায়ে পাণ্ডু-নন্দনদিগের প্রেত-কার্য্য করিবার জন্য বারণাবতে গমন করিলেন। ৩৭।

শ্রীকৃষ্ণ বারণাবতে গমন করিলে পর, শতধন্বা সত্রাজিতকে সুপ্তাবস্থায় সংহার করিয়া স্যমন্তকমণি অপহরণ করিলেন। সত্যভামা পিতৃবধামর্ষপূর্ণা হইয়া তৎক্ষণাৎ রথারোহণে বারণাবতে উপস্থিত হইলেন, এবং শ্রীকৃষ্ণকে কহিলেন যে, আমার পিতা আপনাকে আমায় দান করাতে শতধন্বা তাঁহার প্রাণ বিনাশ করিয়া স্যমন্তক মণি অপহরণ করিয়াছে। এক্ষণে এ বিষয়ে আপনার যাহা কর্ত্তব্য হয়, করুন। ৩৮।

मूलम्।

तया चैवमुक्तः परितुष्टान्तःकरणोऽपि कृष्णः सत्यभामामर्षताम्रलोचनः प्राह सत्ये! ममैषावज्ञासना नाहमेतां तस्य दुरात्मनः सहिष्ये। नह्यनुल्लङ्घ्य वरपादपं तत्कृतनीडाश्रयिणो विहङ्गा वध्यन्ते। ३९।

तदलमत्यर्थमसुनास्मत्पुरतः शोकप्रेरितवाक्यपरिकरेण इत्युक्त्वा द्वारकामभ्येत्य बलदेवमेकान्ते वासुदेवः प्राह मृगयागतं प्रसेनमटव्यां मृगपतिर्जघान। सत्राजितोऽप्यधुना शतधन्वना निधनं प्रापितः। तदुभयविनाशात् तन्मणिरत्नमावाभ्यां सामान्यं भविष्यति। ४०।

तरजमा।

सत्यभामाकी यह बात सुनकर मनही मनमे बहुत सन्तुष्ट होकर बनावटकी सुर्ख आंखे करके सत्यभामासे बोले, हे सत्ये! यह तुम्हारे बापका मारना नहि है, बलके हमारि बेइजती है। हम कभी ऐसे दुरात्माका अपमान सह ना सकेंगे। गाछको पहिले न काटनेसे उसके रहनेवाले पच्छीको मारना मुसकील है। ३९।

तुम अब हमसे दुःखकी बात मत कहो। श्रीकृष्ण इस तरहसे सत्यभामाको शान्त करके द्वरका फेराकर बलरामको एकान्तमे लेजाकर बोले, के प्रसेन सिंहके हायसे वनमे मरागया, अब सत्राजित शतधन्वाके हायसे बध हुया। इस कारण उसके मरेजानेसे स्यमन्तक हमारे तुम्हारे दो आदमीका होगा। ४०।

TRANSLATION.

39. Although this intelligence filled Krishna with delight, (the cause whereof will appear in the sequel), he feigned wrath and with blood-shot eyes, said, "O Satye! This proceeding of Satadhanvá has not disgraced your sire but me, and woe unto the wretch for it. Unless you ascend the tree where the bird has taken shelter, you can not kill it."

40. "Pray, fobear to bewail the loss of your father." Thus having soothed Satyabhámá, Vásudeva returned to Dwáraká and taking Baladeva aside, said, "Prasena, as you know, was slain in the forest by a lion, now Satrájita also has been killed by Satadhanvá. These two having died, *Syamantaka* will be ours."

অনুবাদ।

সত্যভামা এই কথা বলিলে, শ্রীকৃষ্ণ মনে মনে অতিশয় সন্তুষ্ট হইয়াও কৃত্রিম ক্রোধভরে চক্ষুর্দ্বয় লোহিতবর্ণ করিয়া সত্যভামাকে কহিলেন, সত্যে! ইহা ত তোমার পিতার অবমাননা নহে, আমারই অপমান করা হইয়াছে। আমি কদাপি সেই দুরাত্মকৃত এই অবমাননা সহ্য করিব না। আশ্রয়তরুকে অগ্রে উল্লঙ্ঘন না করিলে তদাশ্রিত পক্ষীকে কখনই বিনাশ করিতে পারা যায় না। ৩৯।

তুমি আমার নিকট আর শোকব্যঞ্জকবাক্য প্রয়োগ করিও না। বাসুদেব সত্যভামাকে এইপ্রকার সান্ত্বনাবাক্য বলিয়া দ্বারকায় প্রত্যাগমনপূর্ব্বক বলদেবকে নির্জনে ডাকিয়া বলিলেন ; দেখুন, প্রসেন ত বনমধ্যে সিংহকর্ত্তৃক নিধনপ্রাপ্ত হইয়াছে, অধুনা সত্রাজিতও শতধন্বাকর্ত্তৃক নিহত হইয়াছেন। অতএব এই উভয় ব্যক্তির বিনাশ হওয়াতে স্যমন্তক আমাদিগের দুই জনের হইবে। ৪০।

मूलम्।

तदुत्तिष्ठ आरुह्यतां रथः शतधनुर्निधनायोद्यमं कुरु इत्यभिहितस्तथेति समन्वीप्सितवान्। कृतोद्योगौ च तावुभावुपलभ्य शतधन्वा कृतवर्म्माणमुपेत्य पार्ष्णिपूरणकर्म्मनिर्मित्तमचोदयत्। आह चैनं कृतवर्म्मा नाहं बलभद्रवासुदेवाभ्यां सह विरोधायालम् इत्युक्तश्चाक्रूरमचोदयत्। आह चासावपि नहि कश्चित् भगवता पादप्रहारपरिकम्पितजगत्त्रयेण असुरवरवनितावैधव्यकारिणा प्रबलरिपुचक्राप्रतिहतचक्रेण चक्रिणा

तर्जमा।

आप उठिये, और रथपर सवार होकर शतधन्वाके मारनेकेवास्ते तैयार हूजीये। बलदेवने श्रीकृष्णकी यह बात सुनकर कहा, ऐसाही होगा। कृष्णबलराम उसकी लड़ाईकेवास्ते तैयार हुये हैं, शतधन्वाने यह बात सुनकर कृतवर्म्मासे मदद चाही, उसने कहा, के हम कृष्णबलरामसे लड़ाई न कर सकेंगे। तब शतन्वाने अक्रूरके पास जाकर मदद चाही। अक्रूर बोले के जिन्हने एक लातसे तिनों लोगको कम्पायमान करदियाथा, और जिनका बड़ा प्रबल पराक्रम है, और असुरोंकी स्त्रीयोंको जिन्हने विधवा कर दिया है, और अपने चक्रसे प्रबल शत्रुदलको दलन करते हैं, ऐसे चक्रधारी भगवान श्रीकृष्णके साथ,

TRANSLATION.

41. "Do you therefore, Sir, get up, and prepare for slaying Satadhanvá." Baladeva replied:—"Be it so." Hearing that Krishna and Balaráma were preparing for battle against him, Satadhanvá asked the aid of Kritabarmá. "I shall not be able to compete with Krishna and Balaráma," was the answer of Kritabarmá. Satadhanvá now applied to Akrura. Akrura said, "He who by one kick shook the three worlds, who has brought about the widowhood of the wives of mighty Asuras, who by his discus subdues powerful enemies, is an overmatch

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অনুবাদ।

আপনি গাত্রোত্থান করুন, রথারূঢ় হইয়া শতধন্বাকে বিনাশ করিবার জন্য উদ্যোগী হউন। বলদেব শ্রীকৃষ্ণের এই কথা শুনিয়া তথাস্তু বলিয়া স্বীকৃত হইলেন। কৃষ্ণ বলরাম তাঁহার বিরুদ্ধে সংগ্রামার্থ সজ্জিত হইয়াছেন, এই কথা শুনিয়া শতধন্বা কৃতবর্ম্মার নিকট সাহায্য প্রার্থনা করিলেন। আমি কৃষ্ণ বলদেবের সহিত সংগ্রামে সমর্থ হইব না, কৃতবর্ম্মা শতধন্বাকে এই কথা বলিলে শতধন্বা অক্রূরের নিকট সাহায্য প্রার্থনা করিলেন। অক্রূর বলিলেন, যিনি এক পদাঘাতে জগত্রয় কম্পিত করিয়াছিলেন, যিনি অতি প্রবল পরাক্রান্ত অসুরগণের বনিতাবর্গের বৈধব্য-সম্পাদন করিয়াছেন, যিনি স্বীয় চক্রে প্রবল রিপু-চক্র দলন করেন, সেই চক্রী ভগবান শ্রীকৃষ্ণের সহিত

मूलम्।

मदमुदितनयनावलोकिताखिलविशातनेन अतिगुरुवैरिवारणाकर्षणाविष्कृतमहिमोरुसीरेण सीरिणा च सह सकलजगदन्द्यानाममरवराणामपि योद्धुं समर्थः किमुताहम्। तदन्यतः शरणमभिलष्यताम्। ४१।

इत्युक्तः शतधनुराह यद्यस्मत्परित्राणासमर्थं भवानात्मानमवगच्छति तदयमस्मन्मणिः संगृह्य रक्ष्यताम्। इत्युक्तः सोऽप्याह यद्यन्तायामप्यवस्थायां न कस्मैचिद्भवान् कथयिष्यति

तरजमा।

और जो सुरापानमुदितनयनकटाक्षसे सब शत्रुकी सैन्य संहार कर सक्ते हैं, और शत्रुरूप प्रबल सब हाथीको पकड़नेसे जिसकी महिमा प्रकाश ऊयी है, ऐसे बलरामके साथ युद्ध करनेको लोगपूजित देवता लोग समर्थ नहि होते, तब हम लोग कैसा हैं। इस कारण तुम और लोगोंको पास शरणागत हो। ४१।

शतधन्वाने अक्रूरकी यह बात शुनकर कहा, के अगर आप हमारे रक्षा नहि करते हैं, तो यह मणि अपने पास राखिये। अक्रूरने शतधन्वाकी यह बात शुनकर कहा,के देख, तुम अगर मरते वक्त किसीसे यह बात जाहेर ना करो,

TRANSLATION.

for even the gods, not to speak of weak men like us; and who again can take the field against him whose half-shut eyes (through drink)* can disperse adverse hosts by his side-glances, and who has achieved immortal fame by drawing by main force a herd of elephants which had arrayed themselves against him—namely the mighty Haláyudha? You must therefore seek for help in other quarters.

42. Hearing this, Satadhanvá replied, "If you don't think you can assist me, you will, I hope, oblige me so far as to keep this gem with you." "I can comply with your request," said Akrura, "on condition that you engage never to give this fact out—

অনুবাদ।

এবং যিনি সুরাপানমুদিত-নয়নকটাক্ষে সকল শত্রুসৈন্য সংহার করিতে পারেন, অত্যন্ত প্রবল শত্রুরূপ দন্তিযূথ আকর্ষণ করাতে যাঁহার মহিমা প্রচারিত হইয়াছে, সেই হলায়ুধের সহিত যুদ্ধ করিতে লোকপূজিত-দেবগণও যখন সমর্থ হন না, তখন আমরা কোথায় আছি! অতএব তুমি অন্য কোন ব্যক্তির শরণাগত হইতে চেষ্টা কর। ৪১।

শতধন্বা অক্রূরের এই কথা শুনিয়া বলিলেন, যদি আপনি আমাকে রক্ষা করিতে পারিবেন না, এরূপ বোধ করেন, তাহা হইলে এই মণিটী গ্রহণ করিয়া আপনার নিকট রাখুন। অক্রূর শতধন্বার উক্ত বাক্য শুনিয়া কহিলেন, দেখ, যদি তুমি আপনার চরম-দশাতেও একথা কাহারও নিকট প্রকাশ না কর,

* Baladeva is a staunch votary of Bacchus as also Krishna although in a lesser degree. The former is always 'tottering' and 'reeling.' *Vide Horivansa*, a chapter of *Mahábhárata*, and a highly interesting and entertaining paper by Dr. Rajendra Lala Mittra in No. CLXXX. of th Asiatic journal.

मूलम्।

तदहमेनं ग्रहीष्यामि। तथेत्युक्ते अक्रूरस्तन्मणिरत्नं जग्राह। ४२।

शतधनुरप्यतुलवेगां शतयोजनवाहिनीं वड़वामारुह्यापक्रान्तः। शैव्यसुग्रीवमेघपुष्पवलाहकाश्वचतुष्टययुक्तरथावस्थितौ वलदेववासुदेवौ तमनुप्रयातौ। ४३।

सा च वड़वा शतयोजनप्रमाणं मार्गमतीत्य पुनरपि वाह्यमाना मिथिलावनोद्देशे प्राणानुत्ससर्ज्ज। शतधनरपि तां परित्यज्य पदातिरेवाद्रवत्। ४४।

तरजमा।

तो हम इस मणिको कबुल कर सक्ते हैं। शतधन्वाने वही मानाकर मणि अक्रूरके हावाले की, अक्रूरनेभी वह मणि ग्रहण किया। ४२।

शतधन्वाने अक्रूरको मणि देकर रोज चार शौ कोश जानेवाले घोड़ेपर सवार होकर भागा। कृष्णबलरामने शतधन्वाके भागनेका हाल सुनकर शैव्य, सुग्रीव, मेघपुष्प और वलाहक नामे चार घोड़ोंको रथमे लगा सवार होकर शतधन्वाके पिछे पिछे दौड़े। ४३।

शतधन्वाके घोड़ी एकदिनमे चार शौ कोश जाकर फेर चलनेसे मिथिलादेशके करिब जङ्गलमे घुसकर मरगयी। शतधन्वा उस मरा घोड़ीको छोड़कर पायदल भागा।४४।

TRANSLATION.

nay, not even in your death-bed." Satadhanvá, agreeing to this, Akrura accepted the gem.

43. Having given the jewel to Akrura, Satadhanvá mounted a mare which could go a hundred *jojanas** a day, and departed. On hearing of his escape, Krishna and Balaráma yoked to a car the four horses named Saivya, Sugriva, Meghapushpa and Baláhaka and hastened in pursuit of the fugitive.

44. After having gone a hundred *jojanas* in one day, the mare of Satadhanvá died of fatigue in a woodland tract close to Mithilá.† So he was obliged to continue his journey on foot.

অনুবাদ।

তাহা হইলে আমি তোমার বাক্যে সম্মত হইতে পারি। শতধন্বা তাহাই স্বীকার করিয়া মণিটী অক্রূরকে প্রদান করাতে অক্রূরও গ্রহণ করিলেন। ৪২।

শতধন্বা অক্রূরকে মণিরত্ন প্রদান করিয়া দিবসে শত-যোজন-বাহিনী, অত্যন্ত বেগশালিনী ঘোটকীতে আরোহণ-পূর্ব্বক তথা হইতে নিক্রান্ত হইলেন। কৃষ্ণ বলরাম শতধন্বার পলায়নসমাচার প্রাপ্তে শৈব্য, সুগ্রীব, মেঘপুষ্প ও বলাহক নামে অশ্বচতুষ্টয়যোজিত রথে আরোহণ করিয়া শতধন্বার পশ্চাৎ ধাবমান হইলেন। ৪৩।

শতধন্বার বড়বা এক দিবসের মধ্যে শত যোজন পথ গমন করিয়া পুনরায় চালিত হওয়াতে মিথিলার সন্নিহিত বনপ্রদেশে প্রাণত্যাগ করিল। শতধন্বা মৃত বড়বাকে ত্যাগ করিয়া পদব্রজেই গমন করিতে লাগিলেন। ৪৪।

* A particular measure of distance, sometimes regarded as about equal to an European league, (*i.e.* four or five English miles, but more correctly =4 *krosás* or about nine miles; according to other calculations=2½ English miles, and according to some=8 *krosás*) (WILLIAMS) *vide* also Mr. BROODLEY's interesting paper on *Buddistic Remains of Behar*, page 211, No. CLXXX, of the Journal *of the Aciatic Society*.

† The Modern Oude.

मूलम्।

कृष्णोऽपि बलभद्रमाह तावदत्रैव स्यन्दने भवता स्थेयम्। अहमेनमधमाचारं पदातिरेव पदातिमनुगम्य यावद् घातयामि। अत्र हि भूभागे दृष्टदोषा हया नैतेऽश्वा भवतेमं भूमिभागमुल्लङ्घ्य नेयाः। ४५।

तथेत्युक्त्वा बलभद्रो रथ एव तस्थौ। कृष्णोऽपि द्विक्रोशमात्रं भूमिभागमनुसृत्य दूरस्थस्यैव चक्रं क्षिप्त्वा शतधनुषः शिरश्चिच्छेद। तच्छरीराम्बरादिषु च बहुप्रकारमन्विष्यन्नपि स्यमन्तकं मणिं नावाप यदा तदोपगम्य बलभद्रमाह वृथैवास्माभिः घातितः शतधनुर्न प्राप्तं अखिलजगत्सारभूतं तन्मणिरत्नं। इत्याकर्ण्य उद्भूतकोपो बलदेवो वासुदेवमाह

तरजमा।

श्रीकृष्ण बलरामसे बोले, आप इस जगह इस रथपर रहिये; हम एकेलेहो पायदल उस अधम-आचार शतधन्वाको मारकर आते हैं। हमारे घोड़ोंने इस जगह अनिष्ट देखा है, इस कारण इन घोड़ोंको इहांसे आगे लेजाना मनासिफ नहि हैं। ४५।

बलराम इस बातको मानकर उस रथपर बयठे रहे। श्रीकृष्णने दो कोशसे चक्र फेककर शतधन्वाका शिर काठ डाला। और उसके कपड़ोंमे मणिको तलास किया, मगर न पया। तब बलरामसे आकर कहा, के हमने बेफयदा शतधन्वाको मारा। जो मणि तमाम दुनियाकी दौलतका मूल है, वह न मिलि। बलभद्र श्रीकृष्णकी यह बात सुनकर बहुत् क्रोध करके बोले

TRANSLATION.

45. When Krishna came to the spot, he said to Balaráma! "Please stay here, while I go to have the life of this slave. Our horses has come upon this unsightly spectacle here. They should not therefore go forward."

46. Baladeva accordingly remained in the car. After having proceeded only two miles or more, Krishna sent his discus from a distance and cut off the head of the fugitive. Next he examined Satadhanvá's body and searched his clothes for *Syamantaka*, but in vain. He returned to Baladeva and communicated his disappoinment. "We have slain Satadhanvá to no purpose, because that pink of perfection, *Syamantaka* was not with him." At this Balaráma flew into a towering rage—

অনুবাদ।

কৃষ্ণ বলরামকে কহিলেন, আপনি এই স্থানেই স্যন্দনে অবস্থিতি করুন; আমি একাকীই পদব্রজে সেই অধমাচার পদাতি শতধন্বার অনুগমনপূর্ব্বক তাহার প্রাণ সংহার করিয়া আসিতেছি। আমাদিগের অশ্বগণ এই ভূভাগে অনিষ্ট ঘটনা দর্শন করিয়াছে, অতএব ইহাদিগকে এ স্থান অতিক্রম করিয়া স্থানান্তরে লইয়া যাওয়া আপনার উচিত নহে। ৪৫।

বলদেব তাহাতে সম্মত হইয়া রথেই অবস্থান করিতে লাগিলেন। শ্রীকৃষ্ণ ক্রোশদ্বয়মাত্র গমন করিয়াই দূর হইতেই চক্র নিক্ষেপ করত শতধন্বার শিরশ্ছেদন করিলেন। পরে তাহার অঙ্গবস্ত্রাদি বিশেষরূপে অনুসন্ধান করিয়াও যখন স্যমন্তক মণি প্রাপ্ত না হইলেন, তখন বলদেবের নিকট আসিয়া বলিলেন, আমরা অকারণ শতধন্বাকে বিনাশ করিলাম, যেহেতু সমস্ত জগতের সারভূত সেই মণিরত্ন পাইলাম না। বলভদ্র শ্রীকৃষ্ণের এই কথা শ্রবণ করিয়া অত্যন্ত কোপপ্রকাশপূর্ব্বক কহিলেন,

मूलम्।

धिक् त्वां यस्त्वमर्थलिप्सुः। एतच्च ते भ्रातृत्वान्मर्षये तदयं पन्था स्वेच्छया गम्यतां न मे द्वारकया न त्वया न बन्धुभिः कार्य्यम्। अलमेभिर्ममाग्रतोऽलीकशपथैः। इत्याक्षिप्य तं तथा प्रसाद्यमानोऽपि न तस्थौ विदेहपुरीं प्रविवेश। ४६।

जनकश्चार्घ्यपूर्व्वकमेवैनं गृहं प्रवेशयामास। स तत्रैव च तस्थौ। वासुदेवोऽपि द्वारकामाजगाम। यावच्च जनकराजगृहे

तर्जमा।

हे कृष्ण! तुमको धिक्कार है, तुम ऐसे दुनियाके लोभी हो! हमने तुमको भाइ समझकर क्षमा किया; अगर कोई दुसरा होता, कभी मेरे हाथसे न बाचता। यही सिधा रास्ता है, जिधार चाये चले जाओ। हमको द्वरकासे प्रयोजन नहिं, और न तुम्हारे ऐसे भाइकी जरुरत है, और न भाइबन्धुकी दरकार है। तुम वेफयदा क्यं हमारे पाश झुठ कसम खाते हो? बल-देवने इस प्रकारसे कृष्णको तिरस्कार करके रास्ता लिया। कृष्णने बहुत् तरह विनय किया, परन्तु जरा-साभी न ठहरकर विदेह नगरको चले। ४६।

विदेह नगरका राजा जनक बलरामके पायोंको धोकर अपने मकानपर ले गया, और वह वही रहे, और कृष्ण द्वरकामे लौट आवे। बलराम जिस समय जनकके मकानपर

TRANSLATION.

"O fie! Krishna," exclaimed he, "Your cupidity has struck me dumb. I forgive you in this matter, as you are my brother, but had it been any body else, by Heaven, he would never have raised his head more. The path lies before you, go wherever you like. As for me, I have no further need of Dwáraká, no further need of such a brother as you, no further need of friends and relatives. A truce to your false protestations." After having thus vented his rage, Baladeva left the scene, notwithstanding the reiterated attempts of Krishna to dissuade him; and went to Videha.

47. The king of that place lavished costly presents upon him and conducted him to his palace. Balaráma became domiciled there. Krishna returned to Dwáraká. While Baladeva was staying under the roof

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অনুবাদ।

কৃষ্ণ তোমাকে ধিক্! তুমি এমন অর্থলোভী! আমি তোমাকে ভ্রাতা বলিয়াই এ বিষয়ে ক্ষমা করিলাম, অন্য কেহ হইলে কখনই তাহাকে ক্ষমা করিতাম না। এই সোজা পথ রহিয়াছে, তোমার যথায় ইচ্ছা চলিয়া যাও, আমার আর দ্বারকায় প্রয়োজন নাই! তোমার মত ভ্রাতায় প্রয়োজন নাই! বন্ধু বান্ধবেও প্রয়োজন নাই! তুমি আর অকারণ কেন আমার নিকট অলীক শপথ করিতেছ? বলদেব এই প্রকারে শ্রীকৃষ্ণকে তিরস্কার করিয়া প্রস্থান করিলেন। কৃষ্ণ বহুবিধ অনুনয় করিলেও বলদেব ক্ষণকাল তথায় অবস্থান না করিয়া বিদেহনগরীতে গমন করিলেন। ৪৬।

বিদেহ রাজ জনক অর্ঘ্য প্রদান করিয়া বলদেবকে নিজালয়ে লইয়া গেলেন, তিনি সেই খানেই থাকিলেন। এদিকে কৃষ্ণও দ্বারকানগরীতে প্রত্যাগমন করিলেন। বলরাম যৎকালে জনকের আলয়ে

मूलम्।

बलभद्रोऽवतस्थे तावत् धार्त्तराष्ट्रो दुर्य्योधनस्तत्सकाशाद्-गदाशिक्षामशिक्षत। ४७।

वर्षत्रयान्ते च बभ्रूग्रसेनप्रभृतिभिर्यादवैर्न तद्रत्नं कृष्णेनापहृतमिति कृतावगतिभिर्विदेहपुरीं गत्वा बलदेवः संप्रत्याय्य द्वारकामानीतः। ४८।

अक्रूरोऽपि उत्तममणिसमुद्भूतसुवर्णध्यानपरः ततो यज्ञानीजे। ४९।

सवनगतौ हि क्षत्रियवैश्यौ निघ्नन् ब्रह्महा भवतीत्यतो दीक्षाकवचं प्रविष्ट एव तस्थौ द्विषष्टि वर्षाणि। ५०।

तर्जमा।

थे, उस समय धृतराष्ट्रका लड़का दुर्य्योधन गदायुद्ध वहां शिखता था। ४७।

तिन बरस गुजरे बाद बभ्रु और उग्रसेन आदि यादव-लोग विदेहपुरीमे जाकर बलरामसे यह बात बोले, के कृष्णने वह मणि चोरीकर न लिया। इस तरहका बिश्वास देलाकर बलदेवको फेर दरकामे ले आए। ४८।

अक्रुर उस महामणिके सोणे पयदा ऊयेसे बऊत् तरहके यागयज्ञसे समय काटने लगे। ४९।

यज्ञव्रती होनेसे क्षत्रि और वैश्यभी अगर मारा जाय, तो उसके मारनेकी हत्या ब्रह्महत्याके पापके समान है। मालूम होता है, के अक्रूर इस उपायसे अपनी जान बाचा-नेकेवास्ते बासट बरसतक दीक्षारूप कवचसे अपना बदन छपाय राखा था। ५०।

TRANSLATION.

of king Janaka, Duryodhana, son of Dhritará-shtra, learnt from him the principles of mace-warfare.

48. After three years had elapsed, Babhru, Ugra-sena and other Jádavas, visited the palace of the king of Videha and creating in Baladeva the belief that Krishna had not appropriated *Syamantaka*, prevailed upon him to return to Dwáraká.

49. Furnished with immense gold through *Syamantaka*, Akrúra spent his time in celebrating various *jajnas.**

50. A man who slays a Kshetriya or a Vais'ya engaged in a *jajna*, is guilty of killing a Bráhmin.† It was perhaps this which shielded him for no less than sixty-two years from any hostile manifestations on the part of Krishna.

অনুবাদ।

অবস্থিতি করেন, সেই সময়েই ধৃতরাষ্ট্রাত্মজ দুর্য্যোধন তাঁহার নিকট গদাযুদ্ধ শিক্ষা করেন। ৪৭।

তিন বৎসর অতীত হইলে বভ্রু ও উগ্রসেনাদি যাদবগণ বিদেহপুরীতে গমন করত কৃষ্ণ সেই স্যমন্তক মণি অপহরণ করেন নাই, এইরূপ বিশ্বাস জন্মাইয়া দিয়া বলদেবকে পুনরায় দ্বারকায় আনয়ন করিলেন। ৪৮।

অক্রূরও সেই মহামণিপ্রসূত সুবর্ণরাশিদ্বারা বিবিধ যজ্ঞানুষ্ঠান করত কালযাপন করিতে লাগিলেন। ৪৯।

যজ্ঞে ব্রতী ক্ষত্রিয় এবং বৈশ্যের প্রাণ বধ করিলে ব্রহ্মহত্যার পাপগ্রস্ত হইতে হয়; বোধ হয় অক্রূর এই উপায়ে আত্মরক্ষার নিমিত্তই দ্বিষষ্টি বৎসর কাল অনবরত দীক্ষারূপ কবচদ্বারা আবৃত থাকিতেন। ৫০।

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* A general name for certain ceremonies presided over by priests, in which oblations are presented and sometimes sacrifices made.

† According to MANU the slaying of a Bráhmin is one of the five capital sins, *mahápátakas*, (*vide* the Institutes by SIR W. JONES.)

मूलम्।

एवं तन्मणिरत्नप्रभावात् तत्र उपसर्गदुर्भिक्षमरकादिकं नाभूत्। ५१।

अथाक्रूरपक्षीयैर्भोजैः शत्रुघ्ने सात्वतस्य प्रपौत्रे व्यापादिते भोजैः सहाक्रूरो द्वारकामपहाय अपक्रान्तः। ५२।

तदपक्रान्तिदिनादारभ्य तत्रोपसर्गव्यालानावृष्टिमरकाद्युपद्रवा बभूवुः। अथ यादवबलभद्रोग्रसेनसमवेतोऽमन्त्रयत् भगवानुरगारिकेतनः कियदिदमेकदैव प्रचुरोपद्रवागमनमेतदालोच्यताम्। ५३।

तर्जमा।

उसी समय उस मणिके प्रभावसे द्वारकानगरीमें कोई उपद्रव, दुर्भिक्ष, मरिका भय न था। ५१।

इस प्रकारसे कुछ दिन व्यतीत होने पर अक्रूरके दोस्त भोजगण नामेने सात्वतके परपोते शत्रुघ्नको मारडाला। इस भयसे अक्रूर भोजगणके साथ द्वरका छोड़कर भाग गया। ५२।

जिस दिन अक्रूर भागा, उसी दिनसे द्वरकामें नाना-प्रकारका उपद्रव, सांपका भय, अनावृष्टि और महामारी होने लगी। उसके बाद श्रीकृष्ण, बलराम, उग्रसेन और यादवलोग वगयरह एकट्ठे होकर सला करने लगे। के किस कारण यह सब दैवी विपत्त होने लगी, इसका निश्चय करना अवश्य है। ५३।

TRANSLATION.

51. During all this time, through the influence of this gem, Dwáraká enjoyed perfect freedom from wars, rebellions, famines, pestilences, &c.

52. Afterwards, the bhojas of Akrúra slew Satrughna, the grandson of Sátvata. Alarmed at this Akrúra fled from Dwáraká with them.

53. His departure was the signal for the prevalence of snake-bites, droughts, pestilences and other calamities. Krishna, Baladeva, Ugrasena and others met together and seriously addressed themselves to the ascertaining of the causes of the miseries which the people were groaning under.

অনুবাদ।

তৎকালে সেই মণির প্রভাবে দ্বারকানগরীতে কোন উপদ্রব, দুর্ভিক্ষ ও মরকাদির ভয় ছিল না। ৫১।

এইরূপে কিছু দিন গতে অক্রূরের পক্ষ ভোজগণ সাত্বতের প্রপৌত্র শত্রুঘ্নকে বিনাশ করে। তাহাতে অক্রূর ভীত হইয়া ভোজগণের সহিত দ্বারকা পরিত্যাগপূর্ব্বক পলায়ন করিলেন। ৫২।

যে দিবস অক্রূর পলায়ন করেন, সেই দিবস হইতেই দ্বারকাতে নানা উপসর্গ, সর্পাদিভীতি, অনাবৃষ্টি ও মরকাদির উপদ্রব হইতে লাগিল। তাহার পর শ্রীকৃষ্ণ, বলদেব ও উগ্রসেন প্রভৃতি যাদবগণ একত্র সমবেত হইয়া মন্ত্রণা করিতে আরম্ভ করিলেন। কি কারণে অকস্মাৎ একেবারে এই সমস্ত দৈববিড়ম্বনা উপস্থিত হইতে লাগিল, তাহা নিরূপণ করা অবশ্য কর্ত্তব্য। ৫৩।

मूलम्।

इत्युक्ते अन्धकनामा यदुवृद्धः प्राह अस्याक्रूरस्य पिता श्वफल्को नाम यत्र यत्राभूत् तत्र तत्र दुर्भिक्षमरकानावृष्ट्यादिकं च नाभूत्। ५४।

काशिराजस्य विषयेऽत्यन्तानावृष्ट्यां श्वफल्कोऽनीयत। ततस्तत्क्षणादेव देवो ववर्ष। काशिराजस्य पत्न्यास्य गर्भे कन्या पूर्वमासीत्। ५५।

सापि पूर्णेऽपि प्रसूतिकाले नैव निश्चक्राम। एवञ्च तस्य गर्भस्य द्वादश वर्षाण्यनिष्क्रामतो ययुः। काशिराजस्तु तामात्मजां गर्भस्थामाह पुत्रि! कस्मान्न जायसे निष्क्रम्यताम् आस्यं

तर्जमा।

सबने जब यह बात कही, तब अन्धक नामे एक बुड्ढा अदमी यदुवंशीयोंनेसे बोला, देख, हमने देखा है, के अक्रूरका बाप श्वफल्क जिस जिस जगह रहा, वहां कभी दुर्भिक्ष, मरी, और अनावृष्टि वगयरहका भय नहिं होता था। ५४।

एक समय काशिराजके राजमे अत्यन्त अनावृष्टि होनेसे श्वफल्कको उस जगह ले गये। श्वफल्कके राजमे जातेही देवराज इन्द्रने वर्षण प्रारम्भ कर दिया। उस समय काशिराजकी स्त्रीके गर्भमे एक कन्या थी। ५५।

लेड़का पयदा होनेके समयके व्यतीत हो जानेके बादभी लेड़की पयदा न ऊई। इस प्रकारसे बारह वर्ष व्यतीत ऊए। तबभी कन्या पयदा न ऊई। एक रोज काशिराज गर्भस्थ कन्यासे बोले, हे पुत्रि! तुम किसवास्ते गर्भसे बाहर नहि होती, बाहर आओ, हम तुम्हारे मुख

TRANSLATION.

54. An old Jádava, Andhaka by name, said, "I have remarked that wherever Saphalka, the father of Akrúra, resides, the natural calamities cannot approach.

55. "Once the provinces of Kásiráj were suffering terribly from drought; but no sooner Saphalka entered the kingdom than the Thunderer* began to send down heavy showers. A daughter was then residing in the womb of the royal spouse.

56. She was not delivered of her burden even when the proper time had gone by. Twelve weary years passed in this manner. Once the king addressed his embryonic daughter thus : "O daughter, why are you yet delaying to come out? Do, I beseech you, come out. How my soul longs to see your dear face!

অনুবাদ।

সকলে এই কথা বলিলে অন্ধকনামক এক জন যদুবৃদ্ধ কহিলেন, দেখ, আমি দেখিতেছি অক্রূরের পিতা শ্বফল্ক যে যে স্থানে অবস্থিতি করেন, সেই সেই স্থানে কখনই দুর্ভিক্ষ, মরক ও অনাবৃষ্টি প্রভৃতি উপদ্রব সংঘটিত হয় না। ৫৪।

এক সময়ে কাশিরাজের রাজ্যমধ্যে অত্যন্ত অনাবৃষ্টি উপস্থিত হওয়াতে শ্বফল্ককে তথায় লইয়া যায়। শ্বফল্ক রাজ্যমধ্যে প্রবিষ্ট হইবামাত্র দেবরাজ ইন্দ্র প্রচুর বর্ষণ আরম্ভ করিলেন। তৎকালে কাশিরাজের পত্নীর গর্ভে এক কন্যা অবস্থান করিতেছিল। ৫৫।

প্রসব সময় উত্তীর্ণ হইলেও সেই কন্যা গর্ভ হইতে নিঃসৃত হইল না। এইরূপে দ্বাদশ বর্ষ গত হইল, তথাপি কন্যা ভূমিষ্ঠ হইল না। একদা কাশিরাজ সেই গর্ভস্থ কন্যাকে সম্বোধন করিয়া কহিলেন, পুত্রি! তুমি কি নিমিত্ত ভূমিষ্ঠ হইতেছ না? গর্ভ হইতে নির্গত হও, আমি তোমার মুখচন্দ্র

* Indra, the supreme god in the Vedic hierarchy, the Hindu Zeus.

मूलम्।

ते द्रष्टुमिच्छामि। स्वकाञ्च मातरं किमिति चिरं क्लेशयसि इत्युक्ता सा गर्भस्थैव व्याजहार तात! यद्येकैकां गां दिने दिने ब्राह्मणेभ्यः प्रयच्छसि तदाहमन्यैस्त्रिभिर्वर्षैरस्माद्गर्भात् तावदवश्यं निष्क्रमिष्यामीति। एतच्च तद्वचनमाकर्ण्य राजा ब्राह्मणाय दिने दिने गां प्रादात्। सापि तावता कालेन जाता। ततस्तस्याः पिता गान्दिनीति नाम चकार। ताञ्च गान्दिनीं कन्यां श्वफल्कायोपकारिणे गृहागतायार्घ्यभूतां प्रादात्। सा च गान्दिनी प्रतिदिनं यावज्जीवं ब्राह्मणाय गां दत्तवती। तस्यामयमक्रूरः श्वफल्कात् जज्ञे। तस्यैवं गुणमिथुनादुत्पत्तिः। ५६।

तरजमा।

देखनेको बहुत् व्याकुल हैं, और एतने दिन किसवास्ते अपनी माको गर्भभार धारण करनेका क्लेश देती हो। काशिराजका इस प्रकारका वचन शुनकर कन्या गर्भमेसे बोली, पिता! आप अगर आजसे हर रोज एक एक ब्राह्मणको एक एक गौ दान करें, तो उसके तिन बरस बाद मैं गर्भसे बाहर आउंगी। काशिराजने गर्भस्थित कन्याके कहनेके अनुसार प्रतिदिन ब्राह्मणको एक एक गौ दान करने लगे। इस प्रकार तिन बरस व्यतीत होनेसे कन्या उत्पन्न हुई। दिन दिन गौ दान करनेसे कन्या उत्पन्न हुईथी, इस कारण उसका नाम गान्दिनी रक्खा गया। जिस समय श्वफल्कके आनेसे अनाहृष्टि दूर हुई, उस समय उसको गान्दिनी कन्या दान किया। वह गान्दिनीभी प्रतिदिन ब्राह्मणको एक एक गौ दान देती थी। श्वफल्कके बीजसे गान्दिनीके गर्भमे अक्रूरका जन्म है। ऐसे गुणसम्पन्न स्त्रीपुरुषसे अक्रूर जन्मे हैं। ५६।

TRANSLATION.

Why are you, again, inflicting so much hardship upon your mother?" "If you, dear father," replied the daughter, "henceforth daily offer a cow to a Bráhmin, I shall be born only after three years." Kásiráj complied with this. After three years had thus passed, the daughter saw the light. Having regard to the unique circumstances that preceded her birth, her father called her Gándini.* By way of rewarding Saphalka, the king bestowed Gándini on him. She also daily bestowed a cow on a Bráhmin. This lady bore her husband Akrúra. Sprung from such parents, Akrúra should naturally partake of their wonderful virtues.

অনুবাদ।

দর্শনের জন্য অতি উৎসুক হইয়াছি। এবং এত দিন ধরিয়া স্বজননীকে কি কারণে এই গর্ভভার-বহন-ক্লেশ দিতেছ? কাশিরাজ এইপ্রকার বাক্য বলিলে সেই কন্যা গর্ভ হইতে বলিল, পিতঃ! আপনি যদি অদ্যাবধি প্রতিদিন ব্রাহ্মণদিগকে এক একটী গো দান করেন, তাহা হইলে আর তিন বৎসর পরেই আমি ভূমিষ্ঠ হইব। কাশিরাজ গর্ভস্থ কন্যার কথানুসারে প্রতি দিন ব্রাহ্মণদিগকে এক একটী গো দান করিতে লাগিলেন। এইরূপে তিন বৎসর অতিক্রান্ত হইলে কন্যা ভূমিষ্ঠ হইল। দিন দিন গো দান করাতে কন্যা প্রসূত হইয়াছিল বলিয়া কন্যার নাম গান্দিনী রাখিলেন। যৎকালে শ্বফল্কের আগমনে রাজ্যমধ্যে অনাবৃষ্টি নিবারিত হয়, সেই সময় তাঁকে গান্দিনী কন্যা সম্প্রদান করেন। সেই গান্দিনীও প্রতি দিন ব্রাহ্মণদিগকে এক এক গো দান করিতেন। শ্বফল্কের ঔরসে এবং সেই গান্দিনীর গর্ভে অক্রূরের জন্ম হয়। এই প্রকার গুণসম্পন্ন দম্পতী হইতে অক্রূরের জন্ম। ৫৬।

* The word, through the particle गा, alludes to the singular circumstance of the offering of kine.

मूलम्।

तत् कथमस्मिन्नपक्रान्तेऽत्र मरकदुर्भिक्षाद्युपद्रवा न भविष्यन्ति। तदयमानीयतामिति अलमत्रातिगुणवत्यपराधान्वेषणेन इति। ५७।

यदुवृद्धस्यान्धकस्य एतद्वचनमाकर्ण्य केशवोग्रसेनबलभद्रपुरोगमैर्यदुभिः कृतापराधतितिक्षामवमभयं दत्त्वा श्वाफल्किः स्वपुरमानीतः। तत्र चागत एव तत्स्यस्यमन्तकमणेः अनुभावादनावृष्टिमरकदुर्भिक्षव्यालाद्युपद्रवः शशाम। कृष्णश्च चिन्तयामास स्वल्पमेतत् कारणं यदयं गान्दिन्यां श्वफल्केनाक्रूरो जनितः सुमहांश्चायमनावृष्टिदुर्भिक्षमरकाद्युपशमनकारी प्रभावः। ५८।

तर्जमा।

जब के ऐसे अक्रूर द्वरकाके छोड़कर गये, तब क्यं उस जगह मरी, और दुर्भिक्ष नहिं होगा। हमारी सलाहमे अक्रूरको फेर इस जगह लाना मनासिफ है। अगर अक्रूरने महा अपराधभी किया है, परन्तु जिसका ऐसा अधिक गुण है, उसका अपराध पकड़ना उचित नहिं। ५७।

कृष्ण, उग्रसेन और बलदेव आदि यादवगण अन्धकको यह बात शुनकर श्वफल्क-पुत्र अक्रूरका पहिला अपराध क्षमा करके अभय देकर फेर द्वरकामे लाए। अक्रूरके नगरमे प्रवेश करते हो उस स्यमन्तक मणिके प्रभावसे अनावृष्टि, मरी, दुर्भिक्ष और सांपका भय सब निवारण हो गया। श्रीकृष्ण अक्रूरकी यह बड़ाइ देखकर आश्चर्य होकर चिन्ता करने लगे, के अक्रूर गान्दिनीके गर्भमे श्वफल्कके बीजसे पयदा ऊए हैं, यह बऊत् थोड़ा कारण है, बलके अनावृष्टि, दुर्भिक्ष और मरीका दूर होना बऊत् भारी है। ५८।

TRANSLATION.

57. "What wonder, then, that natural calamities should befall the land on which he has turned his back? My voice is for bringing him back. Although I grant that he has committed wrong, yet what may not be forgiven to such as he?"

58. Agreeably to this sage advice, Kes'ava, Ugrasena, Baladeva and other Jádavas, brought the son of Saphalka over to Dwáraká, condoning his past transgressions. Anon the drought, plague, famine, snake-bites, &c. ceased to rage by virtue of *Syamantaka,* which was with him. The sudden change led Krishna to reflect :—"Akrúra's having sprung from the loins of Saphalka and the womb of Gándini," thought he, "is no sufficient reason. To a certainty, this extraordinary phenomenon must owe its origin to a far more potent cause.

অনুবাদ।

যখন সেই অক্রূর এই দ্বারকা পরিত্যাগ করিয়া গিয়াছেন, তখন কেনই বা এখানে মরক দুর্ভিক্ষাদি না হইবে? আমার বিবেচনায় অক্রূরকে পুনরায় এখানে আনয়ন করা কর্ত্তব্য। যদি চ অক্রূর মহা অপরাধ করিয়াছেন বটে, কিন্তু যাহার এত অধিক গুণ, তাহার অপরাধ ধর্ত্তব্যই নহে। ৫৭।

কেশব, উগ্রসেন, বলদেব প্রভৃতি যাদবগণ যদুবৃদ্ধ অন্ধকের এই যুক্তিযুক্ত বাক্য শ্রবণ করিয়া শ্বফল্কসুত অক্রূরের পূর্ব্বকৃত অপরাধ ক্ষমা করিয়া অভয় দিয়া পুনরায় তাঁহাকে দ্বারকায় আনয়ন করিলেন। অক্রূর নগরে প্রবেশ করিবামাত্র তাঁহার নিকটস্থিত স্যমন্তকপ্রভাবে অনাবৃষ্টি, মরক, দুর্ভিক্ষ ও সর্পাদির উপদ্রব প্রশমিত হইয়া গেল। শ্রীকৃষ্ণ অক্রূরের এই অসাধারণ ক্ষমতা দর্শনে বিস্মিত হইয়া চিন্তা করিতে লাগিলেন। অক্রূর গান্দিনীর গর্ভে এবং শ্বফল্কের ঔরসে জন্মিয়াছেন, ইহা অতি সামান্য কারণ, কিন্তু এই অনাবৃষ্টি, দুর্ভিক্ষ ও মরকাদি নিরাকরণপ্রভাব অত্যন্ত গুরুতর। ৫৮।

मूलम्।

तन्नूनमस्य सकाशे स महामणिः स्यमन्तकाख्यस्तिष्ठति। तस्य ह्येवंविधाः प्रभावाः श्रूयन्ते। अयमपि यज्ञादनन्तरं अन्यत् क्रत्वन्तरं तस्मात् यज्ञान्तरं यजतीति। अस्योपादानञ्चास्य। असंशयमत्रासौ वरमणिस्तिष्ठतीति कृताध्यवसायोऽन्यत् प्रयोजनमुद्दिश्य सकलयादवसमाजमात्मगेहे एवाचीकरत्। तत्र चोपविष्टेष्वखिलेषु यादवेषु पूर्व्वप्रयोजनमुपन्यस्य पर्य्यवसिते च तस्मिन् प्रसङ्गागतपरिहासकथामक्रूरेण सह कृत्वा जनार्द्दनस्तमक्रूरमाह। ५९।

तर्जमा।

हमको निश्चय मालुम होता है, के अक्रूरके पास वह स्यमन्तक महारत्न है। हमने सुना है, उसके प्रभावसे यह सब उपद्रव शान्त होता है। अक्रूर एक यज्ञके बाद दूसरा यज्ञ, तिसरा यज्ञ, इसीतरह हमेसा करता रहता है। इसकी दौलतभी ऐसी नहिं है, जिसके द्वारा एतने यज्ञ हो सकें। हमसे यही निश्चय मालुम होता है, वह स्यमन्तक मणि इसीके पास है। श्रीकृष्णने मनही मनमे यह निश्चय करके एकदिन अपने मकानपर एक काम ठहराकर सब यादवगणको एकत्र किया; और उस कामके आखेर हो जानेके बाद श्रीकृष्ण अक्रूरके साथ तरह तरहकी दिललागि करके बोले। ५९।

TRANSLATION.

59. "It is odds he has got the magical *Syamantaka* with him. I have heard people attribute wonderful properties to the gem, whereby natural calamities can be removed. What, again, enabled Akrúra to celebrate *jajnas** without number, if he were not furnished with heaps of gold by *Syamantaka?*" Having come to this conclusion, Krishna brought together the whole body of the Jádavas on some occasion. The avowed purpose of the meeting having been accomplished, Krishna began to talk with Akrúra in a light vein. The conversation having been brought to the intended pass, the former said :—

অনুবাদ।

আমার নিশ্চয় বোধ হইতেছে অক্রূরের নিকট সেই স্যমন্তক মহারত্ন আছে, আমি শুনিয়াছি তাহারই প্রভাবে এই সকল উপদ্রব প্রশমিত হয়। অক্রূর এক যজ্ঞের পর অপর যজ্ঞ, তাহার পর অন্য যজ্ঞ, এইরূপে অনবরতই যজ্ঞানুষ্ঠান করে, ইহার বিভব ত এত অধিক নহে, যাহা দ্বারা এতাধিক যজ্ঞ সম্পন্ন হয়। ইহা দ্বারাও নিশ্চয় বোধ হইতেছে যে, সেই স্যমন্তক ইহারই নিকট আছে। শ্রীকৃষ্ণ মনে মনে এইরূপ নিশ্চয় করিয়া কোন অন্য একটা উপলক্ষে নিজালয়ে সমুদায় যাদবকে সমবেত করিলেন। যাদবগণ উপবিষ্ট হইলে যে উপলক্ষে তাহাদিগকে আহ্বান করা হইয়াছিল, তাহা শেষ হইলে শ্রীকৃষ্ণ প্রসঙ্গক্রমে অক্রূরের সহিত নানাপ্রকার পরিহাস করিয়া তাঁহাকে বলিলেন। ৫৯।

* *Vide anté.*

मूलम्।

दानपते! जानीम एव वयं यथा शतधन्वना अखिल-जगत्सारभूतं स्यमन्तकरत्नं भवतः सकाशे समर्पितं। तदेत-द्राष्ट्रोपकारकं भवतः सकाशे तिष्ठतीति तिष्ठतु सर्व्व एव वयं तत्प्रभावफलभुजः किन्त्वेष बलभद्रोऽस्मानाशङ्कितवान्। तदस्मत्प्रीतये दर्शय इत्यभिहितः सरलः सोऽचिन्तयत्। किमत्रानुष्ठेयम्। अन्यथा चेत् ब्रवीम्यहं तत्केवलाम्बर-तिरोधानमन्विष्यन्तो रत्नमेते द्रक्ष्यन्तीति अतोऽन्वेषणं न क्षेममिति संचिन्त्य तमखिलजगत्कारणभूतं नारायणमाहा-क्रूरः भगवन्! ममैतत् स्यमन्तकमणिरत्नं शतधनुषा समर्पितम्। ६०।

तरजमा।

हे दानपते! शतधन्वाने जो आपके पास सब जगत्का सार स्यमन्तक मणि रक्खा था, सो हम जानते हैं, वह मणिरत्न राजका बहुत् उपकारी है, अगर वह आपके पास है, रहे, हम सबही उसका फलभोग करते हैं, मगर बलदेव हमारेही पर हमेसा सन्देह करते हैं। इसीवास्ते हमारे सन्तोषके लिये वह मणि एकबार देखला दो। श्रीकृष्णकी यह बात सुनकर अक्रूर मनही मनमे चिन्ता करने लगे, के मणि तो हमाड़े पासही है, इस समय केया कहे। अगर झूठ कहें, तो यह पता लगाकर हमारे कापड़ोंमे-से नेकाल लेंगे, और सब देखेंगे। वह अगर तलास करें, तो हमारा आच्छा न होगा। अक्रूरने यह सब बात विचार कर सकल जगतके कारणस्वरूप नारायणसे बोले, भगवन्! शतधन्वाने हमको स्यमन्तक मणि दि थी। ६०।

TRANSLATION.

60. "O Lord of Dánavas,* that Satadhanvá has kept with you the incomparable *Syamantaka* is well-known to us. That gem is a blessing to the land; and we don't grudge you the possession of it: enough that it is with one of us. But Baladeva suspects me of having appropriated it—in order to disabuse him of this false notion, please show it me once before this assembly." In this dilemma, Akrúra thought, "The gem is with me: now, what shall I say? If I deny, they will search my body, and will surely find it out. Nor will this be a happy circumstance for me. O Lord," he then said to the Great Cause of this Universe, "Satadhanvá did lodge the jewel with me.

অনুবাদ।

দানপতে! শতধন্বা যে, আপনার নিকট সেই সমস্ত জগতের সারভূত স্যমন্তক মণি রাখিয়াছিলেন, তাহা আমরা জানি। সেই মণিরত্ন রাজ্যের অশেষ উপকারী, তাহা আপনার নিকট আছে, থাকুক, আমরা সকলেই ত তাহার ফলভোগী,বলদেব কিন্তু আমার প্রতিই সর্ব্বদা সন্দেহ করেন, অতএব আমার সন্তোষের জন্য সেই মণিটী একবার দেখান। শ্রীকৃষ্ণের এইরূপ বাক্য শ্রবণ করিয়া অক্রূর মনে মনে চিন্তা করিতে লাগিলেন, মণি ত আমার নিকটেই রহিয়াছে, এক্ষণে কি বলি? যদি মিথ্যা বলি, তাহা হইলে ইহারা অনুসন্ধান করিবে, বস্ত্রমধ্য হইতে বাহির হইয়া পড়িবে, সকলেই দেখিতে পাইবে। ইহারা যদি অন্বেষণ করে, সেটা আমার পক্ষে মঙ্গলজনক হইবে না। অক্রূর এই সকল বিষয় পর্য্যালোচনা করিয়া সকল জগতের কারণ স্বরূপ নারায়ণকে বলিলেন। ভগবন্! শতধন্বা আমার নিকট এই স্যমন্তক মণি সমর্পণ করিয়াছিলেন। ৬০।

* Hindu 'Titans who warred on' the Suras (gods.)

मूलम्।

अपगते च तस्मिन् अद्य श्वः परश्वो वा भगवान् मां याचिष्यतीति कृतमतिरतिकृच्छ्रेणैतावन्तं कालमधारयम् अस्य च धारणक्लेशेनाहमशेषोपभोगेष्वसङ्गिमानसो न वेद्मि स्वसुखकलामपि। ६१।

एतावन्मात्रमशेषराष्ट्रोपकारि धारयितुं न शक्नोतीति मां भगवान् मंस्यत इत्यात्मना न चोदितम्। ६२।

तदिदं स्यमन्तकरत्नं गृह्यताम् इच्छया यस्याभिमतं तस्य समर्प्यताम्। ततः सोऽधरवस्त्रनिगोपितातिलघु कणकसमुद्गकं प्रकटीकृतवान्। ६३।

तर्जमा।

शतधन्वाके मरने बाद आज, या काल, या परशों जरूर आप हमसे यह मणि माङ्गते, यह विचार करके मैंने बहुत् कष्टसे एतने दिन रखा किया। इसके रखनेसे हमको बड़ा क्लेश हुया है। मैं सब उपभोगसे बञ्चित होकर सब सुख छोड़ दिया। ६१।

पाछे आप मनमे कहेंगें के अक्रूर अयोग्य है, के समुदाय राजका अशेष मङ्गल करनेवाली मणिको रख न सका। इस भयसे एतने दिनतक मैंने आपके विना मांगें दिया नही। ६२।

इस समय आप यह स्यमन्तक मणि सुत्ने लेकर जिसको मनासिफ हो, उसको दिजीए। अक्रूरने कृष्णके यह बात कहकर अपने कापड़ेसे एक छोटीसी सोनेकी डिबिया बाहर नेकाली। ६३।

TRANSLATION.

61. "I have kept it in my possession so long, in the hope of bestowing it on you after the death of Satadhanvá. Alas! sir, it has been a thorn in my side.

62. "I did not give it to you so long, lest you should think me incapable of bearing about a gem of such mighty virtues.

63. "Now accept it, sir, and bestow it on whomsoever you please." Having delivered himself thus, Akrúra took out a small golden box from his dress.

অনুবাদ।

শতধন্বার মৃত্যুর পর আজ হউক, কাল হউক, বা পরশ্বই হউক, অবশ্যই আপনি এক দিন আমার নিকট চাহিবেন, এই ভাবিয়া আমি অতি কষ্টে এতকাল ইহা রক্ষা করিয়াছিলাম, ইহার ধারণে আমার এত ক্লেশ হইয়াছে যে, আমি সমুদায় উপভোগে বঞ্চিত হইয়া কালযাপন করিতেছি, সুখের লেশমাত্রও অনুভব করিতে পারি নাই। ৬১।

পাছে আপনি মনে করেন, অক্রূর এমনই অক্ষম যে, সমুদায় রাজ্যের অশেষ উপকারক মণিরত্নও ধারণ করিতে পারিল না, এই ভয়ে এতদিন আমি স্বয়ং উপযাচক হইয়া আপনাকে ইহা সমর্পণ করি নাই। ৬২।

এক্ষণে সেই স্যমন্তক রত্ন গ্রহণ করিয়া যাঁহাকে অভিমত হয়, তাঁহাকেই সমর্পণ করুন। অক্রূর কৃষ্ণকে এই কথা বলিয়া নিজ পরিধেয় বস্ত্রমধ্য হইতে একটী ক্ষুদ্র সুবর্ণ কৌটা বাহির করিলেন। ৬৩।

मूलम्।

ततश्च निष्क्राम्य स्यमन्तकमणिं तत्र यदुसमाजे मुमोच। मुक्तमात्रे च तेनातिकान्त्या तदखिलमास्थानमुद्द्योतितम्।६४।

अथाहाक्रूरः स एष मणिर्यः शतधन्वनास्माकं समर्पितः यस्यायं स एनं गृह्णात्विति। तन्मणिरत्नमालोक्य सर्व्व-यादवानां साधु साध्विति विस्मितमनसां वाचोऽश्रूयन्त। तमालोक्य ममायमच्युतेनैव सामान्यः समन्वीप्सितः इति बलभद्रः सस्पृहोऽभवत्।६५।

तर्जमा।

उसके बाद अक्रूरने उस सोनेकी डिबियासे वह स्यम-न्तक मणि नेकाल कर उपस्थित यादवगणको देखलाया। बाहर नेकलतेही उसके दमक चमकसे तामाम सभामण्डल प्रकाशमान हो गया।६४।

बाद उसके अक्रूर बोले, के शतधन्वाने हमारे पास जो मणि रक्खी थी, वह मणि यही है। वह जिसकी चिज हो, वह लेवे। यादवगण उस मणिके दर्शन करतेही बहुत आश्चर्य्यसे चारों तरफसे वाहवाका शब्द उच्चारण करने लगे, बलदेव देखकर उस मणिकेवास्ते बहुत आसक्त-चित्त होकर मनही मनमे कहने लगे, के कृष्णने पहिले ही कहा है, कि यह मणिरत्न हम दोनो आदमीकी होगी।६५।

TRANSLATION.

64. And laid *Syamantaka* before the assembled Jádavas. The gem sent a gleam far into the bosom of the apartment.

65. "Listen, princes," said Akrúra, "this is the gem which Satadhanvá lodged with me. Let him who is its rightful owner claim it." The Jádavas were struck with surprise at the sight, and were lavish in their praises. Baladeva secretly pined for possessing it, and thought within himself, "Krishna promised formerly that this gem should be our common property."

অনুবাদ।

পরে অক্রুর সেই কৌটা হইতে স্যমন্তক বাহির করিয়া উপস্থিত যাদবগণকে প্রদর্শন করিলেন। বাহির করিবামাত্র তাহার প্রভায় সমুদায় সভামণ্ডপ আলোকিত হইয়া উঠিল। ৬৪।

অনন্তর অক্রুর কহিলেন, শতধন্বা আমার নিকট যে মণি রাখিয়াছিলেন, সেই মণি এই; ইহা যাঁহার বস্তু, তিনি গ্রহণ করুন। যাদবগণ সেই মণি দর্শনমাত্র অত্যন্ত বিস্ময়ের সহিত চতুর্দ্দিক হইতে সাধুবাদ প্রদান করিতে লাগিলেন। বলদেব দেখিয়া তাহার প্রতি অত্যন্ত আসক্তচিত্ত হইয়া মনে মনে কহিতে লাগিলেন, শ্রীকৃষ্ণ পূর্ব্বে অঙ্গীকার করিয়াছেন যে, এই মণিরত্ন আমাদিগের উভয়ের সম্পত্তি হইবে। ৬৫।

मूलम्।

ममैवेदं पितृधनमित्यतीव च सत्यभामापि स्पृहयाञ्चकार। बलसत्याननावलोकनात् कृष्णोऽप्यात्मानं चक्रान्तरावस्थितमिव मेने। ६६।

सकलयादवसमक्षञ्चाक्रूरमाह एतद्धि मणिरत्नमात्मशोधनायैषां यदूनां दर्शितम्। एतच्च मम बलभद्रस्य च सामान्यं पितृधनञ्चैतत् सत्यभामाया नान्यस्य। ६७।

एतच्च सर्व्वकालं शुचिना ब्रह्मचर्य्यगुणवता ध्रियमाणमशेषराष्ट्रस्योपकारकम् अशुचिना ध्रियमाणमाधारमेव हन्ति। ६८।

तरजमा।

सत्यभामा मनमे कहने लगी, के यह हमारे बापकी चिज है, यह हमकोही मिलना चाहिये। कृष्ण बलदेव और सत्यभामाके मुखका भाव देखकर भकुएकी तरफ हो गये। ६६।

बाद उसके श्रीकृष्ण समुदाय यादवगणके सामने बोले, के देख, मैंने केवल अपने कलङ्कके दूर करणेवास्ते सबको यह मणिरत्न देखलाया। पहिले मैंने कबुल किया था, के यह मणिरत्न बलदेवकी और हमारे साझेकी चिज होगी, लेकिन यह सत्यभामाके बापके धन है, इस कारण सत्यभामाहीकी मिलना उचित है, दुसरेको लोभ करणा मनासिफ नहिं। ६७।

यह मणि पवित्र और ब्रह्मचर्य्ये व्रती होकर धारण करणेसे राजका मङ्गल करणेवाला है, लेकिन अपवित्र अदमीके धारण करणेसे उसका नाश करणेवाला है। ६८।

TRANSLATION.

66. Satyabhámá thought that since *Syamantaka* was the property of her father, it should now be hers. Seeing the countenances of Baladeva and Satyabhámá, Krishna became embarrassed.

67. Then addressing Akrúra, he said, "You must know, Sir, that I have shown this gem, only to remove the stain which had attached itself to my reputation. Formerly I promised that it should be the joint property of Baladeva and myself. But, it is *Satyabhámá's* paternal possession, and now ought to be hers. None else should covet it.

68. "When a man who is clean and who is engaged in *Brahmacharjya*,* wears it, it conduces to his good; but it is destructive to an unclean person.

অনুবাদ।

সত্যভামা মনে করিতে লাগিলেন ইহা যখন আমার পিতৃ-সম্পত্তি, তখন আমারই হওয়া উচিত। কৃষ্ণ বলদেব ও সত্যভামার মুখভঙ্গি দর্শনে আপনাকে চক্রান্তপতিত ব্যক্তির ন্যায় বিবেচনা করিতে লাগিলেন। ৬৬।

পরে শ্রীকৃষ্ণ সমুদায় যাদবের সমক্ষে অক্রূরকে সম্বোধন করিয়া বলিলেন, দেখুন, আমি কেবল নিজ কলঙ্কাপনোদনের জন্যই এই মণিরত্ন সকলকে দেখাইলাম। পূর্ব্বে আমি স্বীকার করিয়াছিলাম যে, এই মণিরত্ন বলদেব ও আমার সাধারণ সম্পত্তি হইবে, কিন্তু ইহা সত্যভামার পিতৃধন, অতএব সত্যভামারই হওয়া উচিত; অন্যের ইহাতে লোভ করা বিধেয় নয়। ৬৭।

এই মণি পবিত্র ও ব্রহ্মচর্য্যব্রতী হইয়া ধারণ করিলেই রাজ্যের মঙ্গল-জনক হয়, কিন্তু অপবিত্র ব্যক্তিকর্ত্তৃক ধৃত হইলেই তাহার মৃত্যুর কারণ হইবে। ৬৮।

*The condition of a young Brahmin or student in the first period of his life, involving much rigorous prayer and fasting. *Vide The Commentaries.*

मूलम्।

अतः अहं अस्य षोड़शस्त्रीसहस्रपरिग्रहात् असमर्थो धारणे। ६८।

कथञ्चैतत् सत्यभामा स्वीकरोतु। आर्य्येण बलभद्रेणापि मदिरापानाद्यशेषोपभोगपरित्यागः कथं कार्य्यः। तदयं यदुलोकोऽयं बलभद्रोऽहं सत्या च त्वां दानपते प्रार्थयामः एतद्भवानेव धारयितुं समर्थः। त्वत्सस्थास्य राष्ट्रस्योपकारकं तद्भवानशेषराष्ट्रोपकारनिमित्तमेतत् पूर्व्ववत् धारयतु। त्वयान्यथा न वक्तव्यमित्युक्ते दानपतिः तथेत्युक्त्वा जग्राह।

तर्जमा।

इस हालतमे किस तरहसे उसके धारण करणेके मैं योग्य ऊं। कैसेवास्ते के मेरी षोल हाजार स्त्री हैं। ६८।

सत्यभामाभी इसको किस तरहसे धारण करेगी। वह कैया इस मणिकेवास्ते ब्रह्मचर्य्य व्रत धारण करेगी। और वलदेवभी इस मणि धारण करणेकेवास्ते सुरापान आदि सब भोगको त्याग करणेको सामर्थ होगे? हे दाता अक्रूर! और किसीको देनेकी मैं तजविज नहिं करता। यही यादवगण, वलदेव, सत्यभामा और मैं सवलोग कहते हैं, के आप सवराजके मङ्गलकेवास्ते यह स्यमन्तक मणि धारण करें। यह आपके पास रहनेसे राजका मङ्गल होगा। इस कारण आप धारण करें। इसके सेवाय और दुसरी वात खेयाल न करें। श्रीकृष्णकी यह वात सुनकर अक्रूर वोले वऊत् आच्छा। हमारेही पास रहे, यह कहेकर वह मणि आप उन्हाने ले लिया।

TRANSLATION.

69. "How then can I wear it, considering that I have no less than sixteen thousand queens?

70. "How again can Satyabhámá use it? Shall she engage in *Brahmacharjya* for the sake of the jewel? Shall the respected Baladeva renounce the convival cup and other pleasures in order that he could grace his person with *Syamantaka*? O Lord of Dánavas, no use of my endeavours. Here are these Jádavas, here is Baladeva, here is Satyabhámá, and here am I. We all beseech you, do you wear the gem for the good of this kingdom. "Pray, do not disregard this advice." "Be it so"

অনুবাদ।

এরূপ অবস্থায় আমি কিরূপে ইহা ধারণ করিতে সক্ষম হই? যেহেতু আমার ষোড়শসহস্র মহিষী। ৬৯।

সত্যভামাই বা কি প্রকারে ইহা ধারণ করিবেন? তিনি কি মণির অনুরোধে ব্রহ্মচর্য্য-ব্রতাবলম্বন করিবেন? এবং আর্য্য বলদেব কি এই মণি ধারণের উদ্দেশে সুরাপানাদি সমস্ত উপভোগ পরিত্যাগ করিতে সমর্থ হইবেন? দান-পতে! অপর চেষ্টায় প্রয়োজন করে না, এবং যাদবগণ,এই বলদেব, এই সত্যভামা এবং আমি, আমরা সকলেই আপ-নাকে অনুরোধ করিতেছি, সমস্ত রাজ্যের কল্যাণের জন্য এই মণিরত্ন আপনি ধারণ করুন। ইহা আপনার নিকট থাকিলেই রাজ্যের মঙ্গলকর হইবে। অতএব আপনিই ধারণ করুন, ইহার অন্যথা করিবেন না। শ্রীকৃষ্ণ এই কথা বলিলে অক্রূর তথাস্তু বলিয়া সেই মণিরত্ন গ্রহণ করিলেন।

मूलम्।

तन्महामणिरत्नं ततः प्रभृति चाक्रूरः प्रकटेनैवातीव तेजसा जाज्वल्यमानेनात्मकण्ठासक्तेनादित्य इवांशुमाली चचार। ७०।

इत्येतां भगवतो मिथ्याभिशस्तिक्षालनां यः स्मरति न तस्य कदाचिदल्पापि मिथ्याभिशस्तिर्भवति अव्याहतेन्द्रियश्चाखिलपापमोक्षमवाप्नोति। ७१।

इति स्यमन्तकोपाख्यानम्।

तरजमा।

उसीदिनसे अक्रूर वह महारत्न मणि अपने गलेमे पहरकर अत्यन्त तेजःपुञ्ज कलेवर दुसरे सूर्य्यके समान फिरने लगे। ७०।

जो आदमी भगवान श्रीकृष्णका यह झुट कलङ्क दूर होनेकी कथा सुनेगा, अथवा मनमे लावेगा, कभी थोड़ाभी कलङ्क उसको न छुये गा, और उसकी सब इन्द्रियभी ठिक रहेंगी. और शेषमे वह आदमी सब पापसे मुक्त होकर वैकुण्ठ वास करे गा। ७१।

स्यमन्तकका बयान आखेर।

TRANSLATION.

said Akrúra, who continued to wear Syamantaka, and ranged Dwáraká like a second sun."

71. When a man remembers the false accusation of Krishna mentioned above, he can bear with equanimity lesser false charges against him, and is finally absolved from all sin.

End of the History of Syamantaka.

অনুবাদ।

সেই অবধি অক্রূর সেই মহারত্ন নিজকণ্ঠে ধারণ করিয়া অত্যন্ত তেজঃপুঞ্জকলেবর দ্বিতীয় সূর্য্যের ন্যায় বিচরণ করিতে লাগিলেন। ৭০।

যে ব্যক্তি ভগবান শ্রীকৃষ্ণের এই মিথ্যা কলঙ্কাপনোদন-বৃত্তান্ত স্মরণ করে, কখনই তাহাকে সামান্য মিথ্যাপবাদ স্পর্শও করিতে সমর্থ হয় না, তাহার ইন্দ্রিয় সমুদায় অবিকৃত থাকে এবং পরিশেষে সে ব্যক্তি সমুদায় পাপ হইতে নিষ্কৃতি লাভ করে। ৭১।

ইতি স্যমন্তকোপাখ্যান।

नवरत्नानि।

मूलम्।

वज्रमाणिक्यवैदूर्य्यं मुक्तागोमेदविद्रुमं।
मरकतं पुष्परागञ्च नीलञ्चेति यथाक्रमं॥

तर्जमा।

हीरा, माणिक, लसुनिआ, मोति, गोमेदक, मुङ्गा, पान्ना, पोखराज, और नीलम् वा नीला यही नौ प्रकारका रत्नके नवरत्न कहते है।

TRANSLATION.

The Diamond, Ruby, Catseye, Pearl, Zircon, Coral, Emerald, Topaz and Sapphire are called the nine precious gems.

অনুবাদ।

হীরক, মাণিক্য, বৈদূর্য্য অর্থাৎ লশুনিয়া, মুক্তা, গোমেদ, বিদ্রুম অর্থাৎ প্রবাল, মরকত অর্থাৎ পান্না, পুষ্পরাগ অর্থাৎ পুখ্‌রাজ এবং ইন্দ্রনীল অর্থাৎ নীলম্ এই নয় প্রকার রত্ন নবরত্নমধ্যে পরিগণিত। ৭২।

GENERAL REMARKS.

THE taste for gems and precious stones can be traced to the most remote ages, and though it is now a hopeless task to point out the country where they were first discovered, or the nations by whom they were first worn, there are many circumstances which materially help us in concluding that India was their birth-place. For every luxury and comfort that man enjoys, for everything rare and beautiful in nature, for every delight that charms his senses and gratifies his vanity, for perfection in plants, flowers, perfumes, animals, birds, insects, music,* gems, pearls, &c., we are indebted to the East.

Mention is made of gems and jewels in the earliest writings of the Hindus. The Vedas speak of a place illuminated by rubies and diamonds which gave out a light as refulgent as that of the planets. Precious stones play a prominent part in the mythologies of the Hindus; in their traditions, poems and legends. In the two great epics of Hindustan, the *Rámáyana* and the *Mahábhárata*, frequent

* The country which affords us the most ancient memorials of a perfect language, of an advanced civilization, of a philosophy where all directions of human thought find their expression, of a poesy immensely rich in every style, and of a musical art corresponding with the lively sensibility of the people,—India appears to have given birth to bow-instruments, and to have made them known to other parts of Asia, and afterwards to Europe.—F. J. Fetis.

There is nothing in the West which has not come from the East.—F. J. Fetis.

mention is made of stones and pearls with which the kings and the people of the period used to decorate their persons. Amongst the other ancient nations of the East, the Persians had a great taste for gems. The Phœnicians are known to have brought from the East precious stones and jewels to Egypt and Greece. The Egyptians are noted to have been very fond of them. The belles of ancient Egypt used to adorn their brows with diadems of Pearls, and their throats with necklaces of four rows of precious stones. The fingers of the men were loaded with rings. Five or six centuries before Christ, the Grecian kings and rulers of the neighbouring countries used ornamental and signet rings made with cut stones. Onomacritus, a priest and founder of Hellenic mysteries, is said to have treated of precious stones and their supernatural powers (500 B. C.). Heredotus mentions, (besides the Emerald in Polycrates' ring,) signet rings such as that of Darius, and also speaks of the so-called Emerald column in the temple of Hercules in Tyre, which emitted a splendid light at night. Plato makes mention of the Sard, Jasper and Emerald. Aristotle had a better knowledge of stones than those authors that preceded him. His scholar, Theophrastus, has left a work on the subject. Alexander the Great had his breast-plate set with stones, and his mantle embroidered with gold and gems. When the Romans conquered Egypt and Greece, they took away, as the spoils of their

successful invasions, all the luxuries of the subjugated countries, and thus imbibed, among others, a taste for gems and stones. Cæsar and Cleopatra are said to have met in a hall of tortoise-shell, studded with Emeralds and Topaz. Caligula adorned his horse with a collar of Pearls; the shoes of Heliogabalus were studded with gems, and the statues of the gods had eyes of precious stones,—a custom borrowed evidently from the East. Even now, the horses of the Oriental Princes are brought out, on festive processions, studded all over with Pearls and other gems. In the time of the Ptolemies, jewels were used in profusion for ornamenting arms, drinking cups, and even the altars of the gods, and were also set in the frames in which the sacred pictures were put. Constantine is said to have entered Rome in a chariot of gold, adorned with dazzling gems, and in his time the Royal Crown was first set about with precious stones. This custom still prevails throughout the civilized world. Pliny and Strabo make prominent mention of gems and jewels in their works. The Bible gives descriptions of various kinds of stones known to the Hebrews. The twelve stones which were in the breast-plate of the High Priest were—the Sard, the Topaz, the Carbuncle (or Ruby), the Emerald, the Sapphire, the Diamond, the Ligure, the Agate, the Amethyst, the Beryl, the Onyx and the Jasper. The twelve Apostles were also represented by gems, called the Apostle stones:—

1.—The hard and solid *Jasper*, representing the rock of the Church, was the emblem of *Peter*.

2.—The bright-blue *Sapphire* was emblematic of the heavenly faith of *Andrew*.

3.—The *Emerald*, of the pure and gentle *John*.

4.—The white *Chalcedony*, of the loving *James*.

5.—The friendly *Sardonyx*, of *Philip*.

6.—The red *Cornelian*, of the martyr, *Bartholomew*.

7.—The *Chrysolite*, pure as sunlight, of *Mathias*.

8.—The indefinite *Beryl*, of the doubting *Thomas*.

9.—The *Topaz*, of the delicate *James the younger*.

10.—The *Chrysophrase*, of the serene and trustful *Thaddeus*.

11.—The *Amethyst*, of *Mathew the Apostle*.

12.—The pink *Hyacinth* of the sweet-tempered *Simeon*, of Cana.

Sidorus, the Bishop of Seville, is said to have written a work on stones (630 A.C.) The number of properties attributed to precious stones at this time was wonderful; they were said to have the power of conferring health, wealth, beauty, honor, good fortune, and influence. Men and women used to carry them about their persons and called them amulets. These were also thought to have some connection with the stars and seasons. A particular stone was supposed to be sacred to each month. The following are what were known as the Zodiac stones :—

January	...	Jacinth (Hyacinth), or Garnet.
February	...	Amethyst.
March	...	Bloodstone, or Jasper.
April	...	Sapphire.
May	...	Agate.
June	...	Emerald.
July	...	Onyx.
August	...	Cornelian.
September	...	Chrysolite.
October	...	Aquamarine, or Beryl.
November	...	Topaz.
December	...	Ruby.

Supernatural influences have been attributed to particular stones, which are still believed in by the superstitious. The Ruby is known to be a sovereign remedy for pestilence and poison; it also drives away evil spirits and bad dreams. The Jacinth, if worn on the finger, procures sleep, and brings riches, honor, and wisdom. The Amethyst dispels drunkenness and sharpens the wit. The Balas Ruby restrains passion and fiery wrath, and is a preservative from lightning. The Emerald discovers false witnesses by suffering alteration when it comes in contact with such persons; the Sapphire procures royal favor, and frees men from enchantment. The Chrysolite was said to cool boiling water, and soften wrath, and if placed in contact with poison, it lost its brilliancy until removed. Opinions, of course, differ as to these attributes, according to the fancy of the writers.

The superstitions attached to these stones were not confined to the ancients only. The Empress Eugenie of France, it is said, would not wear a precious Opal, because it was known to have brought ill-luck to the wearer. But our Most Gracious Majesty the Queen Victoria, Empress of India, having no superstition on the point, has presented each of her daughters, on their marriage, with a parure of Opals and Diamonds.

It has now become a fashion to have finger-rings set with certain stones, so arranged that the initials of their names would give a desired name. The following alphabetical list of precious and half-precious stones will be of great use in forming the names :—

	Transparent.	*Opaque.*
A	Amethyst	Agate.
B	Beryl	Basalt.
C	Chrysoberyl	Cacholong.
D	Diamond	Diaspore.
E	Emerald	Egyptian pebble.
F	Felspar	Fire-stone.
G	Garnet	Granite.
H	Hyacinth	Heliotrope.
I	Idocrase	.. ..
J	... ..	Jasper.
K	Kyanite	Krokidolite.
L	Lynx-Sapphire	Lapis-Lazuli.
M	Milk-Opal	Malachite.
N	Natrolite	Nephrite.
O	Opal	Onyx.

	Transparent.	Opaque.
P	... Pyrope ...	... Porphyry.
Q	... Quartz ..	... Quartz Agate.
R	... Ruby ...	.. Rose Quartz.
S	... Sapphire ...	.. Sardonyx.
T	.. Topaz ..	... Turquoise.
U	.. Uranite ...	... Ultra-marine.
V	... Visuvianite...	... Verd-antique.
W	... Water-Sapphire	... Wood-Opal.
X	... Xanthite ...	... Xylotile.
Y	... .	... .
Z	... Zircon ...	... Zurlite.

Thus, the name "Charles" may be represented by Chrysoberyl, Hyacinth, Amethyst, Ruby, Lapis-Lazuli, Emerald and Sapphire. The Prince of Wales, on his marriage with the Princess Alexandra, gave her a ring which represented his own name "Bertie." It was set with stones in the following order—Beryl, Emerald, Ruby, Turquoise, Jacinth and Emerald.

The following account of precious stones, as supposed to be found on reptiles and animals, is taken from "All the Year Round" of the 1st June, 1878:—

"Among the Arabians, serpents were supposed to possess precious stones of inestimable virtue. This belief was current through many ages. Mathew Paris relates the story of a miserly Venetian, named Vitalis, who was rescued from a terrible death—having fallen into a pit in which were a lion and a serpent—by a wood-cutter, to whom he

promised half his property for this deliverance. The lion and the serpent, who take advantage of the ladder by which Vitalis is brought to the surface, also testify their gratitude to the wood-cutter, by crouching at his feet. While the poor man is having his humble repast in his little hut, the lion enters with a dead goat as a present. The serpent also enters, bringing in his mouth a precious stone, which he lays in the country-man's plate. He next goes to Venice, and finds Vitalis in his palace, feasting with his neighbours in joy for his deliverance. On being reminded of his promise, the rich man denies having seen the wood-cutter, and orders his servants to cast him into prison ; but before this could be effected, the rustic escapes and tells his story to the judges of the city. At first they are incredulous ; but on showing the jewel, and proving further the truth, by conducting them to the dens of the lion and the serpent, where the animals again fawn on their benefactor, Vitalis is compelled to perform his promise. This story, adds Mathew Paris, was told by King Richard, to expose the conduct of ungrateful men.

"In Timberlake's discourse of the Travels of two English Pilgrims to Jerusalem, Gaza, &c., (1611), we find an account of a great jewel which was taken from a serpent's head, and used in conjuring. In Alphonso's Clericalis Disciplina, a serpent is mentioned with eyes of real Jacinth. In the romantic history of Alexander, he is said to have

found serpents in the Vale of Jordan with collars of huge Emeralds growing on their backs. Milton gives his serpent eyes of Carbuncle. A marvellous stone was said to be found in the serpent's brain, but in order to secure its lustre and potent influences, it was to be extracted from the living animal.

"The Draconius, described by Albertus Magnus as of a black-color and pyramidical form, was also taken out of the heads of dragons, while they lay panting. To the snake-stone a popular superstition is still attached in the East. In the narrative of a voyage in Her Majesty's ship *Samarang*, Captain Sir Edward Belcher says:—"At my last interview with the Sultan of Guning Taboor, he conveyed into my hand—suddenly closing it with great mystery—what they term here as the snake-stone. This is a polished globe of Quartz, about the size of a musket-ball, which he described as of infinite value, an heir-loom, and reported to have been extorted from the head of an enchanted snake." Allusions to serpent-stone are frequent in the early writers. We read in the Gesta Romanorum that the Emperor Theodosius the Blind ordained that the cause of any injured person should be heard on his ringing a bell, which was placed in a public part of his palace. A serpent had a nest near the spot where the bell-rope hung. In the absence of the serpent, a toad took possession of her nest; the serpent, twisting itself round

the rope, rang the bell for justice, and at the Emperor's special command the toad was killed. A few days afterwards, as the Emperor was reposing on his couch, the serpent entered the chamber, bearing a precious stone in its mouth, and, crawling up to the Emperor's face, laid it on his eyes, and glided out of the apartment; the monarch was immediately restored to sight.

"*Apropos* of the burglarious toad, the philosophers taught that though ugly and venomous, "it wears yet a precious jewel in its head." Lupton, in his Book of Notable Things, instructs his reader how to procure it; "you shall know whether the tode-stone be the ryghte or perfect stone, or not. Hold the stone before a tode, so that he may see it, and if it be a ryghte and true stone, the tode will leap towarde it, and make as though he would snatch it. He envieth so much that none should have that stone." If swallowed, it was a certain antidote against poison; and it was usual to take it as a precautionary pill—rather a hard one—before eating.

"In the Philosophical Transactions, vol. vi., p. 21, we find that the toad-stone was supposed, in the Highlands, to prevent the burning of houses and the sinking of boats, and if the Commander in the field had one about him, he would either be sure to win the day, or all his men would die on the spot!

"The bezoar was a stone procured from the cervicebra, a wild animal of Arabia, and was supposed to have been formed of the poison of serpents which had bitten the creature, combined with the counteracting matter with which Nature had furnished it. There was a belief in the Middle Ages that the bezoar was a potent charm against the plague and poison.

* * * * * *

"The wonderful effects of stones found in various animals are too numerous to mention. The brain of a tortoise contained one that had the effect of a fire-annihilator in extinguishing flames; moreover, whoever did at a proper time—having first washed his mouth—carry it under his tongue, felt a divine inspiration to foretell future events. Birds were particularly distinguished for the possession of talismanic stones. The hyæna was very properly hunted; not, however, for its ferocious propensities, but for a precious stone in one of its eyes, full of mystic virtues. One of the most curious superstitions, and one which has been a favorite theme with writers of all ages, is connected with the Carbuncle, or Ruby. Ælian has a singular story on this subject, how a certain widow, Herculia, had tended a young stork which had broken its leg, and how the grateful bird, returning from its annual migration, dropped into her lap a precious stone, which on her awaking

at night, lighted up her chamber like a blazing torch.

"The fabulous animal called the carbunculo, said to have been seen in some parts of Peru, is represented to be about the size of a fox,* with long black hair, and is only visible at night, when it slinks slowly through the thickets. If followed, it is said to open a flap, or valve, in the forehead, from which an extraordinary and brilliant light issues. The natives believe that the light proceeds from a precious stone, and that any person who may venture to grasp at it rashly is blinded: then the flap is let down, and the animal disappears in the darkness."

The following lines from the journal of Sir Jerome Horsay, who was employed as a special messenger between Ivan the Terrible of Russia and Queen Elizabeth, sufficiently prove the superstitions that existed with respect to precious stones at that period (1584).

"The old emperor was carried every day in his chair to the treasury. One day he beckoned me to follow. I stood venturously and heard him call for some precious stones and jewels. He told the princes and nobles present before and about him the virtue of such and such, which I observed, and do pray I may a little digress to declare for my

* A variety of the fox known as the *oolka-mookhee* (Sans. Dwipta-jeeva) exists in Bengal, from the mouth of which a bluish light is known to issue. This is called by the ignorant natives, the "will-o'-the-wisp."

memory's sake: 'the loadstone, you all know, hath great and hidden virtue, without which the seas that encompass the world are not navigable, nor the bounds nor circles of the earth cannot be known. Mahomet, the Persian's Prophet, his tomb of steel hangs on their Rapetta at Dorbent most miraculously.' He caused the waiters to bring a chair of needles touched by this loadstone, and hanged all one by the other. 'This fair coral and this fair turcas, you see. Take it in your hand. Of his nature and orient colors put them on my hand and arm. I am poisoned with disease. You see they show their virtue by the change of their pure colour into pale—declares my death. Reach out my staff royal, an unicorn's horn, garnished with very fair diamonds, rubies, sapphires, emeralds, and other precious stones that are rich in value—cost seventy thousand marks sterling of David Gower from the fowlkers of Ausborghe. Seek out for some spiders.' He caused his physician, Johannes Lloff, to scrape a circle thereof on the table, put within it one spider, and so one other that died, and some other alive, then run apace from it. 'It is too late, it will not preserve me. Behold these precious stones, the diamond is the orient's richest and most precious of all others. I never affected it. It restrains fury and luxury, gives abstinence and chastity. The least parcel of it in powder will poison a horse, given in drink, much more a man.' Points at the ruby, 'ah, this

is most comfortable to the heart, brain, vigour, and memory of man, clarifies congealed and corrupt blood.' Then at the emerald: 'The nature of the rainbow, this precious stone is an enemy to uncleanness. The sapphire I greatly delight in; it preserves and increaseth courage, joys the heart, pleasing to all the vital senses, precious and very sovereign for the eyes, cheers the sight, takes away blood-shot, and strengthens the muscles and sinews thereof.' Then takes the onyx in hand. 'All these are God's wonderful gifts, secrets in nature and yet reveals them to man's use and contemplation as friends to grace and virtue, and enemies to vice. I faint, carry me away till another time.'"

The following lines about the supernatural properties attributed to precious stones are also taken from "All the Year Round" of the same date :—

"Innumerable were the effects produced by certain precious stones; among others the Heliotrope had special virtues. It was called by necromancers the "Babylonian gem," and if rubbed over into the juice of the herb of its own name, it rendered the wearer invisible. In the Middle Ages, the Heliotrope which contained many red spots, were highly valued from a belief that the blood of Christ was diffused through the stone. The Moonstone was, as its name implies, venerated from its supposed lunar attractions. It is one of the prettiest, though most common of precious stones in Ceylon. Pliny describes it as containing an image of the moon,

"which, if the story be true," he observes, "daily waxes, or wanes, according to the state of that luminary." Chalcedony hung about the neck, dispersed sadness, and if a person carried one perforated with the hairs of an ass run through it, he would overcome all disasters. Crystal dispelled witch-craft. The Chrysophrasus gladdened the heart, the Chrysolite expelled phantoms, and what was more servicable rid people of their follies. The Onyx, in the Middle Ages, was believed to prevent ugly dreams by night, and law-suits by day. The Jasper was a charmer of scorpions and spiders, and was worn as a talisman by the Roman athlete. Burton, in the Anatomy of Melancholy, tells us that, "if hung about the neck, or taken in drink, it much resisteth sorrow and recreates the heart." The same qualities were attributed to the Hyacinth and Topaz. The Crystal has been the most popular of all oracular stones; a favorite stone was the Beryl, "which," says Aubrey in his Miscellanies, "is a kind of Crystal that has a weak tincture of red; in this magicians see visions." The custom was to consecrate, or "charge" them, as the modern term is, for which purpose set forms were used, which are described in Reginald Scotts' Discovery of Witch-crafts. The famous Crystal of that prince of quackery, Dr. Dee, is preserved in the Ashmolean Museum at Oxford.

"The properties of the Ruby were endless; bruised in water it was a panacea for all com-

plaints ; it had the peculiarity, wherever worn, of discovering its presence by its lustre, which would shine through the thickest clothes. Powdered Agate was an infallible remedy for "all the ills that life is heir to." Pliny quotes the Magii, as teaching in Persia that storms could be averted by burning Agates. The Amethyst would prove a boon to modern tipplers, if, as the ancients asserted, it prevented intoxication. The Sapphire and the Emerald strengthened the sight, a property said to have been also possessed by the Turquoise ; but it could confer a still more wonderful gift on its wearer ; "whoever," says Van Helmont, "wears a Turquoise, so that it, or its gold setting, touches the skin, may fall from any height and the stone attracts to itself the whole force of the blow, so that it cracks and the person is safe." The Romans regarded the Diamond with superstitious reverence and Pliny tells us that it baffles poison, keeps off insanity, and dispels vain fears."

According to ancient authorities, all composite substances consist of the four elements—fire, air, earth and water : the difference between gems and common pebbles being caused by the predominance of water in the former, and of earth in the latter. The water condensed and congealed by the dryness of the earthy particles was supposed to give to precious stones their brilliance and transparency. Aristotle asserted that the first cause of stones was *viscous mud*, a sap that shrinks and is congealed by

cold, in which water predominates over earth: to these he adds *stony fragments* and *particles* of *stone*, and another special *sap*, which he calls *lapidific sap*. Theophrastus taught that "stones were made of pure, equal and compact substance, after its perlocation, the which substance, being in certain places become petrified by flowing, or in some other manner." Avecenna only says mud or foul, stagnant water composes stones. Falopius thinks stones to be the produce of a very pure juice. Cardan says that "they are engendered between the rocks by means of a sap, which is distilled through their concavity even as the babe in the maternal blood." This last assertion gave rise to a new theory, the object of which was to establish that the engendering of precious stones was not to be attributed to the same causes as that of inert nature, but that it proceeded from causes absolutely similar to those of animated living being. Bœtius de Boot, a physician of the 17th century, attributes the formation of the stones to the almost direct intervention of the Deity.

The precious stones and pearls are mostly obtained from Ceylon, India, Brazil, Australia, California, Siberia and South Africa.

In the widest interpretation of the term, a gem or a precious stone is nothing but a mineral—hard, of a beautiful color, or absolutely colorless; usually transparent, of great rarity and value. Minerals possessed of these properties have been generally divided into two classes—(1) jewels or gems, perfectly pure; (2) half-pure precious stones, colored or tinted. The first class includes in its province those rare minerals which are distinguished by colors at once bright and dazzling, soft and tender; also by transparency, high lustre, great density and capability of polish. The so-called precious stones which have these characteristics, but in a much less degree, come under the category of the 2nd class.

अथ वज्रं।

मूलम्।

महाप्रभावं विबुधैर्य्यस्मादवज्रमुदाहृतं।
वज्रपूर्व्वा परीक्षेयं ततोऽस्माभिः प्रकीर्त्त्यते॥ ७३॥
हैममातङ्गसौराष्ट्राः पौण्ड्रकालिङ्गकोशलाः।
वेण्णातटीयसौवीरौ वज्रस्याष्टविधाकराः॥ ७४॥

हीरेकी बयान।

तर्जमा।

देवताओंने समस्त रत्नोंमे हीरेको श्रेष्ठ कहा है, तदनुसार पहिले हीरेका विषय लिखा जाता है। ७३।

हैम (हिमालय प्रदेश), मातङ्ग (दाक्षिणात्यके अन्तर्गत ऋष्यमुख पर्व्वतके निकट पम्पा नदीके किनारेका देश), सौराष्ट्र (सुराट), पौण्ड्र (रङ्गपुर, दिनाजपुर, राजसाही, वीरभूम, मुरसिदावाद, नवद्वीप, वर्द्धमान, और मेदिनीपुर वगवरह प्रदेश), कलिङ्ग (द्राविड़ और उड़िष्याके मध्यवर्त्ती प्रदेश), कोशल (अयोध्या), महाराष्ट्र-देशके गोदावरी नदीकी उपनदी वेण्णा अथवा वेणगङ्गाके तीर, सौवीर (शतद्रु अर्थात् शतलज और सिन्धु नदके मध्यदेश), इन्हीं आठ जगहोंमे हीरेकी खान है।७४।

THE DIAMOND.

TRANSLATION.

73. The Gods have considered the diamond as the best of gems. I shall accordingly describe it first.

74. The diamond is produced in the following eight places:—

Haima,* Mátanga,† Sauráshtra,‡ Paunda,§ Kalinga,‖ Kosala,¶ Venwa,** or the shores of the Vena-Gangá, and Saubíra.††

হীরক।

অনুবাদ।

দেবতারা সমুদায় রত্নের মধ্যে হীরককেই সর্ব্ব-রত্ন-শ্রেষ্ঠ বলিয়া কল্পনা করিয়াছেন, সুতরাং তদনুসারে প্রথমেই হীরকের বিষয় বলা যাইতেছে। ৭৩।

হৈম (হিমালয় প্রদেশ), মাতঙ্গ (দাক্ষিণাত্যের অন্তর্গত ঋষ্যমুখ পর্ব্বতের নিকটস্থ পম্পা নদীর তীরবর্ত্তী প্রদেশ), সৌরাষ্ট্র (সুরাট), পৌণ্ড (রঙ্গপুর, দিনাজপুর, রাজসাহী, বীরভূম, মুরসিদাবাদ, বর্দ্ধমান ও মেদিনীপুর প্রভৃতি স্থান), কলিঙ্গ (দ্রাবিড় ও উড়িষ্যার মধ্যগত প্রদেশ), কোশল (অযোধ্যা), বেণ্বা বা বেণ-গঙ্গার তীর (মহারাষ্ট্রের অন্তর্গত গোদাবরীর উপনদীর কূল), সৌবীর (পাশ্চাত্যে শতদ্রু ও সিন্ধু নদের মধ্যবর্ত্তী প্রদেশ), এই আট স্থানে হীরক উৎপন্ন হয়। ৭৪।

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* The country of the Himalayas.
† The lands adjacent to the shores of the river Pampá near the Hrishyamukha mountains in the Deccan.
‡ Surat.
§ Rungpore, Dinagepore, Rajshahye, Beerbhoom, Moorshedabad, Burdwan, Midnapore, &c.
‖ The provinces between Orissa and Drávira.
¶ The modern Ajodhyá.
** A tributary of the River Godávari in the Maharatta country.
†† The tract lying between the Satadru and the Indus.

मूलम्।

आताम्रा हिमशैलजा: शशिनिभा वेणातटीया: शुभाः
सौवीरास्तु सिताब्जमेघसदृशास्ताम्राश्च सौराष्ट्रजा: ।
कालिङ्गा: कनकावदातरुचिरा: पीतप्रभा: कौशला:
श्यामा: पुण्ड्रभवा मतङ्गविषये नात्यन्तपीतप्रभा: ॥ ७५ ॥
पृथिव्यापो वियत्तेजो मरुच्चेवेति पञ्चभि: ।
वज्रमुत्पद्यते ब्रह्मन् कथितं वज्रकोविदै: ॥ ७६ ॥

तरजमा।

हिमालय प्रदेश, अर्थात् हिमालय पर्व्वतके निकटके स्थानोंमे जो हीरा पयदा होता है; उसके रङ्गमे तांवापन झलकता है; वेण गङ्गाके किनारे जो हीरा पयदा होता है; वह चन्द्रमाके समान उज्ज्वल चमकता है; सौवीर देशमे जो हीरा पयदा होता है, उसका रङ्ग श्वेत कमलके समान अथवा सादे वादलके समान होता है; सुराट प्रदेशमे जो हीरा पयदा होता है, उसका रङ्ग तांवेके समान होता है; कलिङ्ग प्रदेशमे जो हीरा पयदा होता है, उसका रङ्ग सोनेके समान होता है; अयोध्यामे जो हीरा पयदा होता है; उसका रङ्ग पीला होता है; पौण्ड्र प्रदेश-मे जो हीरा पयदा होता है, उसका रङ्ग श्यामवर्ण होता है; और मातङ्ग प्रदेशमे जो हीरा पयदा होता है, उसका रङ्ग हाल्का जरदवर्ण होता है। ७५।

वज्र-विद्याके कुशल पण्डित कहते है, के हीरेमे पृथ्वी, जल, आकाश, तेज और वायु यही पञ्च महाभूत सामान्य विशेष करके है। ७६।

Translation.

75. The diamonds of the Himalayas are slightly copper-colored, those found on the shores of the Venwa are lustrous like the moon, those of Saubíra resemble in hue the white lotus or the silvery cloud, those of Surat are copper-colored, those of Kalinga dart golden rays, those of Kosala are yellow, those of Paunda, sable, and those of Mátanga, yellowish.

76. According to persons versed in the knowledge of jewels, diamonds vary in the preponderance of one or other of the five primal elements—earth, water, the sky, energy and the air.

অনুবাদ।

হিমালয় পর্ব্বতে ঈষৎ তাম্রবর্ণ, বেণ্বাতীরে চন্দ্রের ন্যায় শুক্লবর্ণ, সৌবীরে শ্বেতপদ্ম অথবা শুভ্র মেঘসদৃশ, সৌরাষ্ট্র প্রদেশে তাম্রবর্ণ, কলিঙ্গ প্রদেশে স্বর্ণবর্ণ, কোশলে পীতবর্ণ, পৌণ্ড-প্রদেশে শ্যামবর্ণ, মাতঙ্গ-প্রদেশে ঈষৎ পীতবর্ণ হীরক উৎপন্ন হয়। ৭৫।

বজ্র-পরীক্ষা-কুশল পণ্ডিতেরা কহেন, হীরকবিশেষে ক্ষিতি, অপ, আকাশ, তেজ ও বায়ু এই পঞ্চ মহাভূতের প্রাধান্য লক্ষিত হয়। ৭৬।

मूलम्।

महाप्रभावं सदलं सुशोभं पार्थिवं विदुः।
स्निग्धं मृदु धनं स्वच्छमाप्यमाहुः परं बुधाः॥ ७७॥

विमलं शुचि तीक्ष्णाग्रं नैयतं वज्रमुच्यते।
पञ्चभूतात्मकं वज्रं तैजसं प्रायशो भवेत्।
लघु तीक्ष्णं खरस्पर्शं वायव्यं परिकल्प्यते॥ ७८॥

समस्तां पृथिवीं पाति पार्थिवस्य विधारणात्।
तृप्तिर्लक्ष्मीर्यशः कीर्त्तिराप्यवज्रस्य धारणात्॥ ७९॥

तरजमा।

जिस् हीरेमे पृथ्वीका अंश ज्यादा है, वह हीरा गांठा होता है; जिस्मे जलका अंश ज्यादा है, वह हीरा घन, समान, अर्थात् स्नेन, चमकदार और स्वच्छ होता है। ७७।

जिस्मे आकाशका अंश अधिक है, वह हीरा निर्म्मल, पवित्र और तीक्ष्णाग्र होता है; जिस्मे तेजका अंश अधिक है, वह हीरा रक्तवर्ण होता है; और जिस्मे वायुका अंश ज्यादा है, वह हीरा हालका, तीक्ष्णाग्र और खुरधरा होता है। ७८।

जिस् हीरेमे पृथ्वीका अंश अधिक है, उसको जो धारण करे, वह राजा है; जिस् हीरेमे जलका अंश अधिक है, वह हीरा धारण करनेसे मनका तृप्ति, लक्ष्मी, यश और कीर्त्ति लाभ होए। ७९।

TRANSLATION.

77. The diamonds in which earthy matter forms the base are thick, while those in which water preponderates are dense, smooth, cool and transparent.

78. Diamonds mainly composed of the sky, are exceedingly flawless, clean, and sharp-ridged; those having for their base, energy, are almost always blood-red; and those preponderated by the air are exceedingly light, sharp-pointed and rough.

79. The wearing of earthy diamonds leads to universal dominion; and the watery kind brings contentment, riches, fame and renown.

অনুবাদ।

যে সকল হীরকে পার্থিবাংশের আধিক্য থাকে, সেই সকল হীরক দলে পুরু; যাহাতে জলীয়াংশের প্রাধান্য থাকে, তাহা অতি ঘন, মসৃণ, স্নিগ্ধ এবং স্বচ্ছ। ৭৭।

আকাশাংশের প্রাধান্যে হীরক অতি নির্ম্মল, পবিত্র ও তীক্ষ্ণাগ্র হইয়া থাকে; তেজঃপ্রধান্ হীরক প্রায়ই রক্তবর্ণ হয় এবং যাহাতে বায়ুর প্রাধান্য থাকে, সেই হীরক অতি লঘু, তীক্ষ্ণাগ্র ও খরস্পর্শ হয়। ৭৮।

পার্থিবাংশপ্রধান হীরকধারণে সমস্ত পৃথিবীর আধিপত্য লাভ হয়; জলীয় হীরকধারণে মানসিক তৃপ্তি, লক্ষ্মী, যশ ও কীর্ত্তি লাভ হয়। ৭৯।

मूलम्।

उत्साहप्रियदृष्टित्वं वायव्यस्य विधारणात्।
तथा सम्पत्तयः सर्व्वा वैयतस्य विधारणात्।
प्रतापः शौर्य्यमुत्साहस्तैजसस्य विधारणात्॥ ८०॥
हिमकुन्देन्दुधवलं षट्कोणाष्टदलं तथा।
तीक्ष्णं वारिभवं वज्रं घनसङ्काशकान्तिमत्।
अन्धकारे च दीप्येत तज्ज्ञेयं वज्रमुत्तमं॥ ८१॥
गुणाढ्यं तीक्ष्णधारं यत्सर्पदर्पनिवारणं।
तस्य धारणमात्रेण विषरोगः प्रशाम्यति॥ ८२॥

तर्जमा।

जिस् हीरेमे वायुका अंश अधिक है, वह हीरा धारण कर्नेसे उत्साहकी वृद्धि, और लोगोंमे प्रिय होए; जिस् हीरेमे आकाशका अंश अधिक है, उस् हीरेको धारण कर्नेसे सम्पत्ति लाभ होए; जिस् हीरेमे तेजका अंश अधिक है, वह हीरा धारण कर्नेसे प्रताप, वीरत्व, और उत्साह वृद्धि होए। ८०।

जो हीरा बरफ, कुन्दफुल, सफेद बादल, और चन्द्रमाके समान शुक्लवर्ण होता है, और छकोण अथवा आटकोण-युक्त, तीक्ष्णधार, जलमे उत्पन्न होता है; और आंधेरेमे प्रकाश पाता है; वह हीरा अति उत्तम है। ८१।

गुणयुक्त और तीक्ष्णधार हीरा धारण कर्नेसे सर्पका विष और अन्यान्य विषधर जन्तुका विष नष्ट होता है।८२।

TRANSLATION.

80. The airy sort give heart and gracefulness; and the skyey diamonds bring about the possession of all kinds of wealth. The use of energy-preponderated diamonds adds to puissance, heroism and hope.

81. Those diamonds that are white like hailstones, the Kunda flower,* white clouds or the moon, possessed of six or eight corners and sharp-ridged, that have originated from water, and that shine even in darkness, are the acme of excellency.

82. The wearing of a genuine and sharp diamond leads to instant cure from snake-bite, and proves efficacious in neutralizing the effects of other poisons.

অনুবাদ।

বায়বীয়াংশপ্রধান হীরকধারণে উৎসাহ ও প্রিয়দর্শনত্ব জন্মে; আকাশপ্রধান হীরকধারণে সর্ব্ব প্রকার সম্পত্তি লাভ হয়। তৈজস হীরকধারণে প্রতাপ, শৌর্য্য, ও উৎসাহ বর্দ্ধিত হয়। ৮০।

যে বজ্র করকা, কুন্দপুষ্প, শুভ্র মেঘ অথবা চন্দ্রসদৃশ ধবল বর্ণ; ষট্ বা অষ্টকোণবিশিষ্ট; তীক্ষ্ণধার; জলোৎপন্ন এবং অন্ধকারেও দীপ্তি পায়, সেই হীরকই উৎকৃষ্ট। ৮১।

গুণযুক্ত অথচ তীক্ষ্ণধার হীরক ধারণ করিবামাত্র সর্প-দষ্ট ব্যক্তি আরোগ্য লাভ করে, এবং তদ্দ্বারা অপরাপর জন্তুর বিষও শমতা প্রাপ্ত হয়। ৮২।

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* Jasaminum Multiflorum or Pubescens.

मूलम् ।

कोटिसूर्य्यप्रतीकाशं कोटिचन्द्रसुशीतलं ।
अन्धकारहरं वज्रं विज्ञेयं मह्रदुत्तमं ।
तस्य धारणमात्रेण सर्व्वरोगः प्रशाम्यति ॥ ८३ ॥

तप्ते दुग्धे जले तैले घृते चिप्तोऽपि यः पविः ।
शीततां नाययेत्सद्यः स ज्ञेयः सुरदुर्लभः ॥ ८४ ॥

ब्रह्मचत्रियविट्‌शूद्रभेदास्तस्य चतुर्विधाः ।
क्रमशो लक्षणं तेषामुच्यते द्विजसत्तम ॥ ८५ ॥

तरजमा ।

जो हीरा कोट सूर्य्यके समान प्रकाशमान, और कोट चन्द्रमाके समान शीतल, और आंधेरेमे प्रकाश पाता है, वह हीरा सबमे श्रेष्ठ है, और उसके पहेरनेसे सब बिमारी नष्ट होते है। ८३।

जो हीरा गरम जल, गरम दुध, गरम घृत और गरम तैलमे फेंक दिया जाय, और उसी समय उन् वस्तुकी गरमि दूर हो जाय, ऐसा हीरा देवताको दुर्लभ है । ८४।

मनुष्यगणमे जिस् प्रकारके ब्राह्मण, चत्रि, वैश्य, और शूद्र यही चार वर्ण है ; उसी प्रकार हीरामेभी ब्राह्मण, चत्रि, वैश्य और शूद्र यही चार वर्ण है, पृथक् पृथक् करके उसका लचण लिखता हूं । ८५ ।

TRANSLATION.

83. A diamond which is refulgent like myriads of suns, while deliciously cool as numberless moons, which illumines even palpable darkness, is excellent, and proves a panacea as soon as worn.

84. The diamond which, on being thrown into hot water, milk, oil, or clarified butter, extinguishes the heat, is coveted by the gods.

85. Like men, diamonds are divided into Brahmins, Kshetriyas, Vaisyas and Sudras. The distinctive features of each caste I will now set forth.

অনুবাদ।

যে হীরা কোটি সূর্য্যের ন্যায় ভাস্বর, অথচ কোটি চন্দ্রের ন্যায় সুশীতল, এবং অন্ধকারেও দীপ্তি পায়, সেই হীরক সর্ব্বশ্রেষ্ঠ; তাহা ধারণ করিবামাত্র সর্ব্ব প্রকার রোগের শান্তি হয়। ৮৩।

যে হীরা উষ্ণ জল, দুগ্ধ, তৈল বা ঘৃতের মধ্যে নিক্ষিপ্ত হইয়া তৎক্ষণাৎ উক্ত পদার্থনিচয়ের উষ্ণতা বিনাশ করে, সেই হীরক দেবতাদিগের দুর্লভ। ৮৪।

মনুষ্যগণের ন্যায় হীরকেরও ব্রাহ্মণ, ক্ষত্রিয়, বৈশ্য ও শূদ্র এই চারি প্রকার জাতিভেদ আছে। ক্রমশঃ তাহাদিগের লক্ষণাদি নির্দ্দেশ করা যাইতেছে। ৮৫।

मूलम्।

विप्रस्य शङ्खकुमुदस्फटिकावदात:
स्यात् क्षत्रियस्य शशवक्रविलोचनाभः।
वैश्यस्य कान्तकदलीदलसन्निकाश:
शूद्रस्य धौतकरवालसमानदीप्तिः॥ ८६॥

विप्रक्षत्रियवैश्यानां शूद्रजातेर्यथाक्रमं।
श्वेता रक्ता तथा पीता कृष्णा च्छायास्तुर्विधाः॥ ८७॥

यज्ञैर्दानैस्तपोभिश्च यदाप्नोति तदाप्नुयात्।
गुणयुक्तस्य वज्रस्य विप्रजातेश्च धारणात्॥ ८८॥

तर्जमा।

जो हीरा शङ्ख, कुमुदफुल, और स्फटिकके समान शुक्लवर्ण, वह हीरा ब्राह्मणवर्ण है; जो हीरा खरगसके आंखके समान रक्तवर्ण, वह हीरा क्षत्रिवर्ण है; जो हीरा नये केलेके पातके समान सबुजवर्ण, वह हीरा वैश्यवर्ण है; और जो हीरा परिष्कार खड्गके समान, वह हीरा शूद्र-वर्ण है। ८६।

ब्राह्मणवर्ण हीरेका छाया सफेद; क्षत्रिवर्ण हीरेका छाया रक्तवर्ण; वैश्यवर्ण हीरेका छाया पीलावर्ण और शूद्रवर्ण हीरेका छाया कृष्णावर्ण होगा। ८७।

यज्ञ, दान, और कठिन तपस्याके द्वारा मनुष्य जो फल लाभ करता है, गुणयुक्त ब्राह्मणवर्ण हीरा धारण करनेसे वही फल पाता है। ८८।

TRANSLATION.

86. Diamonds white like the conch, waterlily, or crystal, are Vipras (Brahmins); those which are red like the eyes of the hare, are Kshetriyas; those which are verdant like the cool plantain-leaf, are Vaisyas; and those which resemble in color the cleaned sword, are known as Sudras.

87. The Brahmin, the Kshetriya, the Vaisya and the Sudra, cast around white, red, yellow and black gleams respectively.

88. The fruit which is reaped through the celebration of various sacrifices, munificence, and the austerest devotion, is also gained by wearing superior Brahman diamonds.

অনুবাদ।

যে হীরক শঙ্খ, কুমুদ-পুষ্প, বা স্ফটিকের ন্যায় শুক্লবর্ণ, তাহা বিপ্রজাতি; যাহা শশকের চক্ষুর ন্যায় রক্তবর্ণ, তাহা ক্ষত্রিয় জাতি; যাহা স্নিগ্ধ কদলীদলের ন্যায় হরিদ্বর্ণ, তাহা বৈশ্যজাতি এবং যাহা পরিষ্কৃত করবালসদৃশ শ্যামবর্ণ, তাহা শূদ্রজাতি বলিয়া পরিচিত হয়। ৮৬।

ব্রাহ্মণ, ক্ষত্রিয়, বৈশ্য ও শূদ্র এই চারি জাতীয় হীরক হইতে ক্রমান্বয়ে শ্বেত, রক্ত, পীত ও কৃষ্ণবর্ণ ছায়া নির্গত হয়। ৮৭।

মানবগণ বিবিধ যজ্ঞ, অসামান্য দান, ও অতি কঠোর তপস্যা দ্বারা যে ফল লাভ করেন, গুণযুক্ত ব্রাহ্মণবর্ণ-হীরক ধারণ করিলেও সেই ফল প্রাপ্ত হইতে পারেন। ৮৮।

मूलम्।

जयः पराक्रमस्तस्य शत्रुनाशश्च जायते।
गुणवत्क्षत्रजातीयं वज्रं वसति यद्गृहे॥ ८९॥
कलाकुशलता तस्य प्रज्ञा क्षेमं यशो महत्।
गुणिनः पवित्रस्य वैश्यजातेस्य धारणात्॥ ९०॥
परोपकारिता क्षेमं धनधान्यसमृद्धयः।
गुणयुक्तस्य वज्रस्य शूद्रजातेश्च धारणात्॥ ९१॥
वज्रं सुवर्णयुक्तं देवानामपि परिग्रहः प्रोक्तः।
वर्णभ्यश्च विभागः कार्य्यो वर्णाश्रयादेव॥ ९२॥

तर्जमा।

गुणयुक्त क्षत्रियवर्ण हीरा जिसके घरमे रहता है, उसके सब कार्य्यमे जयलाभ, पराक्रमवृद्धि और शत्रुका नाश होता है। ८९।

जो मनुष्य गुणयुक्त वैश्यवर्ण हीरेको धारण करे, वह मनुष्य कलाकुशल, बहुदर्शी, अरोगी और यशस्वी होता है। ९०।

जो मनुष्य गुणयुक्त शूद्रवर्ण हीरेके धारण करे, वह मनुष्य अत्यन्त परोपकारी, अरोगी, और धनधान्य आदिसे समृद्धिशाली होए। ९१।

सोनेमे जड़ा हुआ हीरा देवता लोगभी पसन्द करते है; और वर्णके संज्ञासेही हीरेकी भिन्नता बुझाइ देति है। ९२।

TRANSLATION.

89. The better sort of the Kshetriya class bring about uniform success, accession of power, and destruction of foes.

90. First-rate diamonds belonging to the Vaisya caste are productive to their wearers of wisdom, cure, fame and skill in the elegant arts.

91. The higher order of the Sudra class induce benevolence in their master, and make him hale and wealthy.

92. Diamonds set on gold are an aceeptable offering to the gods. They are classified according to color.

অনুবাদ।

গুণান্বিত ক্ষত্রিয়বর্ণহীরক যাহার গৃহে থাকে, তাহার সকল বিষয়ে জয়লাভ, পরাক্রমবৃদ্ধি ও শত্রুবিনাশ হয়। ৮৯।

গুণশালী বৈশ্যবর্ণহীরকধারী মানবগণ কলাকুশলতা, বিজ্ঞতা, আরোগ্য ও যশ লাভ করিয়া থাকেন। ৯০।

যে ব্যক্তি গুণযুক্ত শূদ্রবর্ণহীরক ধারণ করে, সে ব্যক্তি অত্যন্ত পরোপকারী, অরোগী এবং ধনধান্যাদি সমৃদ্ধিশালী হয়। ৯১।

সুবর্ণপ্রতিবদ্ধ হীরক দেবতাদিগেরও গ্রাহ্য। হীরক বর্ণানুসারেই বিভাগার্হ। ৯২।

मूलम्।

हरितसितपीतपिङ्गलताम्रश्यामाः स्वभावतो रुचिराः।
हरिवरुणशक्रहुतवहपितृपतिमरुतां स्वका वर्णाः॥ ९३॥
द्वौ वज्रवर्णौ पृथिवीपतीनां सद्भिः प्रदिष्टौ नतु सार्व्वजन्यं।
यः स्याज्जवाविद्रुमभङ्गशोणो यो वा हरिद्रारससंविकाशः॥९४॥
ईशत्वात् सर्व्ववर्णानां गुणवत् सार्व्ववर्णिकं।
कामतो धारयेद्राजा न त्वन्योऽन्यं कथञ्चन॥ ९५॥

तरजमा।

सबुज, सफेद, पीला, पिङ्गल (नीला और पीला मिश्रित) तांबेके समान और श्याम यही छःप्रकारका रङ्ग हीरेमे होता है। नारायण, वरुण, इन्द्र, अग्नि, यम और वायु इस् छ रङ्ग मज्कुरेवालेके छ देवता है।९३।

यही छःप्रकार वर्णयुक्त हीरेके मध्ये कनेल फुल, अथवा मुङ्गेके समान रक्तवर्ण, अथवा हल्दीके समान पीलारङ्ग यही दो वर्णविशिष्ट हीरा राजा लोगोंको शुभदायक है। ९४।

अगर किसी एक हीरेमे छ प्रकारका रङ्ग पाया जावे, तो उस् हीरेको राजा धारण कर सक्ता है, लेकिन छ प्रकार रङ्गका छ हीरा एकदफे कभी धारण नहि करेगा। ९५।

TRANSLATION.

93. Diamonds are generally green, white, yellow, brown, copper-colored or black; and the classes are presided over by Náráyana, Varuna, Indra, Agni, Yama and Váyu respectively.

94. Of the six classes, those that are red like the China rose or coral, or yellow like turmeric, are productive of good fortune to princes.

95. They can wear a diamond whose hue is a medley of all the colors enumerated above, but never diamonds of diverse colors at one and the same time.

অনুবাদ।

হীরকে হরিত, শুক্ল, পীত, পিঙ্গল, তাম্রবৎ ঈষৎ লোহিত ও শ্যাম, এই ছয় প্রকার বর্ণই স্বভাবতঃ হইয়া থাকে, এবং নারায়ণ, বরুণ, ইন্দ্র, অগ্নি, যম ও বায়ু এই ছয় দেবতা উক্ত ছয়বর্ণের এবং তদনুসারে উক্ত ছয়বর্ণ-বিশিষ্ট হীরকেরও অধিষ্ঠাত্রী দেবতা। ৯৩।

উল্লিখিত ছয় প্রকার বর্ণবিশিষ্ট হীরকের মধ্যে জবা-কুসুম বা প্রবালের ন্যায় রক্তবর্ণ, অথবা হরিদ্রারসের ন্যায় পীতবর্ণ বিশিষ্ট হীরকই রাজাদিগের শুভজনক। ৯৪।

যদি একখানি হীরকে উক্ত সর্ব্বপ্রকার বর্ণ থাকে, তাহা হইলে রাজারা সে হীরক ধারণ করিতে পারেন, কিন্তু একদা বিভিন্ন বর্ণের ভিন্ন ভিন্ন হীরক কখনই ধারণ করি-বেন না। ৯৫।

मूलम्।

अधरोत्तरदृष्टत्वा हि यादृक् स्यादवर्णसङ्करः।
ततः कष्टकरो वज्रवर्णानां सङ्करो मतः॥ ९६॥
कोट्यः पार्श्वानि धाराश्च षड्ष्टौ द्वादशेति च।
उत्तुङ्गसमतीक्ष्णाग्रं वज्रस्याकरजा गुणाः॥ ९७॥
गुणाः पञ्च समाख्याता दोषाः पञ्च प्रकीर्त्तिताः।
छाया विज्ञेयाश्चत्वारो वज्राणां रत्नकोविदैः॥ ९८॥
षट्कोणत्वं लघुत्वञ्च समाष्टदलता तथा।
तीक्ष्णाग्रता निर्मलत्वमिमे पञ्च गुणाः स्मृताः॥ ९९॥

तर्जमा।

जिस् प्रकार मनुष्यमे ब्राह्मण, क्षत्रिय, वैश्य और शूद्रके परस्पर संयोग होनेसे सङ्करवर्णका उत्पत्ति होती है, उसी किसिम्से हीरेके विभिन्नवर्ण संयोग होनेसे सङ्करवर्ण हीरा होता है; वही सङ्करवर्ण हीरा मनुष्यके कष्टदायक है। ९६।

छकोण, अष्टपार्श्वता (आठो आंसघाट) बार धार (गेरदा घाट) गड्डा, समान, और तीक्ष्णाग्रता वही सब गुण हीरेमे स्वभाविक पयदा होता है। ९७।

रत्नशास्त्रके पण्डित हीरेके पांच गुण, पांच दोष और चार छाया तज्विज किया है। ९८।

छकोण, हाल्का, आठो आंस घाट, तीक्ष्णाग्रता, और निर्मलता यही पांच गुण हीरेमे होता हैं। ९९।

TRANSLATION.

96. As the promiscuous intercourse of one caste with another gives rise to mixed castes among mankind, so it is with diamonds, the mixed classes of which are fraught with great troubles to man.

97. The qualities of being six-cornered, eight-sided, twelve-edged, high, smooth and sharp, diamonds bring from their quarries.

98. Persons skilled in the knowledge of jewels enumerate five good, and as many bad qualities of diamonds; and have also mentioned four kinds of shades as proper to them.

99. The qualities of being six-cornered, light, sharp-edged, and pure, as well as the state of having eight equal sides are the five good properties of diamonds.

অনুবাদ।

ব্রাহ্মণাদি বিভিন্ন বর্ণের সংযোগে মনুষ্যগণের মধ্যে যেমন সঙ্করবর্ণের উৎপত্তি হয়, হীরকেও সেইরূপ ভিন্ন ভিন্ন বর্ণের পরস্পর সহযোগে সঙ্করবর্ণ হইয়া থাকে, হীরকের সঙ্করবর্ণ মনুষ্যগণের পক্ষে অতি কষ্টদায়ক। ৯৬।

ষট্‌কোণতা, অষ্টপার্শ্বতা, দ্বাদশধার, উত্তুঙ্গতা সমান অথচ তীক্ষ্ণাগ্রতা এই কয়প্রকার গুণ হীরকের স্বভাবসিদ্ধ, অর্থাৎ আকর হইতেই এই গুণসমূহ উৎপন্ন হয়। ৯৭।

রত্নবিৎ পণ্ডিতেরা হীরকের পাঁচ প্রকার গুণ, পাঁচ-প্রকার দোষ ও চারি প্রকার ছায়া নির্দ্দেশ করিয়া গিয়াছেন। ৯৮।

ষট্‌কোণত্ব, লঘুত্ব, সমান-অষ্টদলত্ব, তীক্ষ্ণাগ্রত্ব ও নির্ম্মলত্ব এই পাঁচটী হীরকের গুণ। ৯৯।

मूलम्।

षट्कोणशुद्धममलं शुचि तीक्ष्णधारं
वर्णान्वितं लघु सुपार्श्वमपेतदोषं।
इन्द्रायुधांशुविसृतिच्छुरितान्तरीक्ष-
मेवंविधं भुवि भवेत् सुलभं न वज्रं। १००।

अत्यर्थं लघु वर्णतश्च गुणवत् पार्श्वेषु सम्यक् समं
रेखाबिन्दुकलङ्ककाकपदकत्रासादिभिर्वर्ज्जितं।
लोकेऽस्मिन् परमाणुमात्रमपि यद्वज्रं क्वचिद्दृश्यते
तस्मिन् देवसमाश्रयो ह्यवितथस्तीक्ष्णाग्रधारं यदि। १०१।

तर्जमा।

जो हीरा विशुद्ध, छकोण युक्त, अत्यन्त निर्म्मल अर्थात् बहुत साफ, तीक्ष्ण धार, उत्तम वर्ण विशिष्ट हाल्का आच्छा घाटदार, वेऐबेव, और जिससे इन्द्रधनुकके समान आभा निकले, ऐसा हीरा पृथ्वी पर बहुत नायाब है।१००।

बहुत हाल्का, उत्तम वर्णयुक्त, गुणयुक्त, बराबर घाट, तीक्ष्णाग्र, अर्थात् चुटीदार, चिर, छिटा, दाग, काकपद, गड्हा, यही सब ऐबेवर्ज्जित, हीरेके छोटे तारेके समान जिस जगहमे रहे, उसी जगहमे जरुर देवताका वास होगा। १०१।

TRANSLATION.

100. The diamond which is free from defect, six-cornered, pure, sharp, possessed of an agreeable color, light, beautifully shaped, flawless and iris-gleaming is a rarity in the world.

101. The place where there is even a particle of such a diamond as is sharp, equal-sided, exceedingly light, possessed of an excellent color and of other good properties, and free from Rekhá, Vindu, Kalanka,* Kákapada, Trása, &c., is certainly frequented by the gods.

অনুবাদ।

যে হীরক বিশুদ্ধ, ষট্‌কোণবিশিষ্ট, অতি নির্ম্মল, তীক্ষ্ণধার, উত্তমবর্ণভূষিত, লঘু, সুপার্শ্ব, নির্দ্দোষ এবং যাহা হইতে শক্রধনুর প্রভা নিঃসৃত হয়, সেপ্রকার হীরক পৃথিবীতে অতি দুর্লভ। ১০০।

অত্যন্ত লঘু, উৎকৃষ্ট বর্ণান্বিত, সগুণ, সমপার্শ্ব, তীক্ষ্ণাগ্র এবং রেখা, বিন্দু, কলঙ্ক, কাকপদ ও ত্রাসাদি দোষবিবর্জ্জিত হীরক পরমাণুপরিমাণে যে স্থানে থাকে, সে থানে অবশ্যই দেবতাদিগের সমাগম হইয়া থাকে। ১০১।

* A dark spot.

मूलम्।

तीक्ष्णाग्रं विमलमपेतसर्व्वदोषं
धत्ते यः प्रयततनुः सदैव वज्रं।
वृद्धिस्तं प्रतिदिनमेति यावदायुः
श्रीसम्पत्सुतधनधान्यगोपशूनां॥ १०२।
यत्तु सर्व्वगुणैर्युक्तं वज्रं तरति वारिणि।
रत्नवर्गे समस्तेऽपि तस्य धारणमिष्यते॥ १०३।
अम्भस्तरति यद्वज्रमभेद्यं विमलञ्च यत्।
तथा संशुद्धषट्कोणं लघु भार्गवनन्दन॥ १०४॥
प्रभा च शक्रचापाभा यस्यार्काभिमुखी भवेत्।
तद्वज्रं धारयन् राजा सर्व्वान् जयति शात्रवान्॥ १०५॥

तर्जमा।

जो अदमी चोठीदार, साफ, और वेऐयेब हीरा यतन कर्के पहेरे, वह अदमी जेत्ने दिन जीता रहेगा, उत्ने दिन दौलत, सम्पत, औनाद, धन, धान्य, गौ और पशुका मालिक रहकर जीन्दिगी भर बहुत खुसीसे बसर करेगा। १०२।

जो हीरा तामाम तारिफोंसे मौसुफ होकर पाणिपर तैरेगा, वही सब रत्नोमे बड़ा है, और उसके पहेरनेसे बहुत फयदा है। १०३।

जो हीरा बहुत् साफ, अभेद अर्थात् जिस्को भेद ना कर सके, छकोण, बहुत हाल्का, पाणिपर तरता हो, और सूर्य्यके सामने रखनेसे इन्द्र धनुकके समान आभा देवे, वही हीरा पहेरनेसे राजा लोग सब जगह जय पानेवाले होते हैं। १०४।१०५।

TRANSLATION.

102. The man who carefully keeps about him a sharp-pointed, spotless and genuine diamond, is blessed with the life-long possession of riches, good fortune, sons, corn, kine and other beasts.

103. The diamond which crowned with every good property, floats on water, is the very pink of perfection ; and the use of such a gem is attended with greater good.

104-105. The possession of such a diamond as is exceedingly flawless, impervious, six-cornered and light to a degree, as forms the rainbow on being exposed to the sun, and as does not sink in water, renders a prince victorious over every enemy.

অনুবাদ।

যে ব্যক্তি তীক্ষ্ণাগ্র, নির্ম্মল এবং নির্দ্দোষ হীরক অতি যত্নসহকারে ধারণ করে, সে ব্যক্তি যাবজ্জীবন লক্ষ্মী, সম্পদ, পুত্র, ধন, ধান্য, গো ও পশুর আধিপত্য লাভ করিয়া কাল যাপন করিতে পারে। ১০২।

যে হীরক সর্ব্বগুণালঙ্কৃত হইয়া জলে ভাসমান হয়, সমস্ত রত্নমধ্যে সেই হীরকই উৎকৃষ্ট, এবং তাহা ধারণেও অধিক ফল লাভ হয়। ১০৩।

যে হীরক অতি নির্ম্মল, অভেদ্য, ষট্‌কোণবিশিষ্ট, অতিশয় লঘু, জলে ভাসমান, সূর্য্যাভিমুখে ধৃত হইলে ইন্দ্রধনুর প্রভা বিস্তার করে, এপ্রকার হীরক ধারণ করিলে রাজগণ সর্ব্বত্রই সকল শত্রুকে জয় করিতে সমর্থ হন। ১০৪।১০৫।

मूलम्।

यत्तु वारिभवं नाम दूर्व्वापत्रजलच्छवि।
सुवर्णमात्रं तुलया तदत्रं कोटिभाजनं॥ १०६॥
यद्यपि विशीर्णकोटिः सविन्दुरेखान्वितो विवर्णो वा।
सोऽपि च धनधान्यसुतान् करोति सेन्द्रायुधो वज्रः॥ १०७॥
सौदामिनीविस्फुरिताभिरामं राजा यथोक्तं कुलिशं दधानः।
पराक्रमाक्रान्तपरप्रतापः समस्तसामन्तभुवं भुनक्ति॥ १०८॥

तर्जमा।

जो हीरा पाणिसे पयदा होता है, और जिसका रङ्ग सबुज घासके पाणिके बूंद्के समान, और ओजनमे एक तोला भारी हो, उस हीरेके दाम क्रोर रूपेया होता है। १०६।

टुटाकोणा, छिटा, चिर, और बदरङ्ग यही सब अयेवदार हीरासे अगर इन्द्रधनुकके समान आभा प्रकाश पावे, तभी पहेरनेसे धन, दौलत और आवोलातकी तरक्कि होये। १०७।

जो राजा पहिले बयान किये गये वेययेव और बिजलीके समान आभा प्रकाशित हीरा पहेरे, वह बड़ा एक वालमन्द होकर तामाम जमीनका राज लाभ करे। १०८।

TRANSLATION.

106. The diamond which has originated from water, which weighs one *tolá*,* and which is transparent as the dew-drop on a blade of grass, is worth ten millions.

107. Even a diamond which is cracked, spotted, striped, discoloured, or otherwise defective, leads to wealth and increase of children, if it possesses the power of forming the iris.

108. The sovereign who wears a diamond possessed of the good qualities mentioned above, and laughing like the lightning's flash, attains to universal dominion.

অনুবাদ।

যে হীরক জল হইতে উৎপন্ন, যাহার বর্ণ দূর্ব্বাদলোপরি পতিত জল-বিন্দুর ন্যায় স্বচ্ছ, এবং ওজনে এক তোলাপরিমিত, তাহার মূল্য কোটি মুদ্রা। ১০৬।

ভগ্নকোণ এবং বিন্দু, রেখা ও বৈবর্ণ্য ইত্যাদি দোষদূষিত হীরক হইতে যদি ইন্দ্রধনুর প্রভা প্রকাশ পায়, তাহাও ধৃত হইলে ধন, ধান্য, ও সন্ততি বৃদ্ধি করে। ১০৭।

যে রাজা পূর্ব্বোক্ত গুণসমূহে ভূষিত এবং সৌদামিনীর ন্যায় প্রভাপ্রকাশক হীরক ধারণ করেন, তিনি অতিশয় পরাক্রমশালী হইয়া সমস্ত পৃথিবীর আধিপত্য লাভ করেন। ১০৮।

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* A weight of gold or silver, calculated at 12 *máshás*, Jeweller's Weight, and equivalent to nearly 210 grains; but actually it is of the same weight as the sicca or $179\frac{2}{3}$ grains.—*Williams.*

अथ वज्रदोषाः।

मूलम्।

मलो विन्दुस्तथा रेखा चासः काकपदस्तथा।
एते दोषाः समाख्याताः पञ्च वज्रेषु कोविदैः॥ १०९॥
मले मलिनता ख्याता विन्दौ सर्व्वार्थनाशनं।
रेखायां दंष्ट्रिणो भीतिः चासे चासः क्षयः पदे॥ ११०॥
दोषेषु विन्दुरावर्त्तः परिवर्त्तौ यवाकृतिः।
चतुर्विधाः समाख्याता विन्दवो वज्रसंश्रिताः॥ १११॥

हीरेका ऐब।

तर्जमा।

रत्नशास्त्रके पण्डित मयला, छिटा, चिर, गड्ढा और काकपद यही पांच प्रकारके हीरेके ऐब कहे गये हैं।१०९।

मलिन हीरेके पहेरनेसे मन मयला होता है, छिटेदार हीरेके पहेरनेसे सर्व्वनाश होता है, चिरदार हीरेके पहेरनेसे सांपका भय होता है, गड्ढादार हीरा पहेरनेसे हमेसा मनको दुःख रहता है, और काकपदचिह्नयुक्त हीरा पहेरनेसे आदमी बहुत जल्द नाशको प्राप्त होता है।११०।

हीरेमे जो छिटा है, वह प्रकारभेदसे विन्दु, आवर्त्त, परिवर्त्त और यवाकृति यही चार प्रकार होता है।१११।

DEFECTS OF DIAMOND.

TRANSLATION.

109. Authorities in matters of precious stones mention five bad qualities of diamonds; namely, *mala*,* *vindu*,† *rekhá*,‡ *trása*§ *and kákapada*.‖

110. The first defect causes impurity, the second brings down destruction on the wearer, the third renders him apprehensive of snake-bite, the next infuses constant fear into the mind, and the last leads to ruin.

111. Diamond spots are divided (according to the respective character of each) into four classes, namely; *vindu* (or the spot proper), *ávarta*, *parivarta*, and *jabákriti*.¶

হীরকের দোষ।

অনুবাদ।

রত্নতত্ত্বজ্ঞ পণ্ডিতেরা মল, বিন্দু, রেখা, ত্রাস, ও কাকপদ এই পাঁচ প্রকারকে হীরকের দোষ বলিয়া উল্লেখ করিয়া গিয়াছেন। ১০৯।

মলিন হীরকে মনের মালিন্য জন্মে; বিন্দুযুক্ত হীরক সর্ব্বনাশের নিদান; রেখাবিশিষ্ট হীরক সর্পাদি দংষ্ট্রি ভয়োৎপাদক; ত্রাসযুক্ত হীরক সর্ব্বদা ত্রাসজনক এবং কাকপদচিহ্নিত হীরক মনুষ্যের ক্ষয়কারক বলিয়া কথিত আছে। ১১০।

হীরকস্থিত বিন্দু প্রকারভেদে বিন্দু, আবর্ত্ত, পরিবর্ত্ত ও যবাকৃতি এই চতুর্বিধ হইয়া থাকে। ১১১।

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* Impurity. † Spot. ‡ Stripe. § Fear. ‖ Crowfoot.

¶ Literally, *that which is shaped like a barley corn.*

मूलम्।

रक्तोऽत्र वर्त्तुलो विन्दुरावर्त्तो मध्यवर्त्तुलः।
रक्तश्च परिवर्त्तस्तु रक्त एव यवाकृतिः॥ ११२॥

विन्दुरायुर्धनं हन्यादावर्त्तो भयमादिशेत्।
परिवर्त्ते भवेद्व्याधिर्यवे तत्फलमुच्यते॥ ११३॥

रक्तवर्णे यवे ख्यातं गजाश्वस्य विनाशनं।
यवे पीते कुलस्यान्तं धनमायुःक्षयं भवेत्।
एवं दोषाः समाख्याता यवविन्दोरशेषतः॥ ११४॥

तर्जमा।

रक्तवर्ण गोल चिह्नको विन्दु अर्थात् छिटा कहते हैं, मध्यगोलाकार चिह्नको आवर्त्त कहते हैं, सामान्य रक्तवर्ण चिह्नको परिवर्त्त कहते हैं, और रक्तवर्ण जव चिह्नको जवाकृति कहते हैं।११२।

जो हीरा छिटेदार है, वह उमर और दौलतको नाश करता है, आवर्त्तका अयेवदार होनेसे बहुत प्रकारका खौफ पयदा करता है, परिवर्त्त अयेवदार होनेसे बिमारी करता है, और जवाकृति अयेवदार होनेसे वही अयेव होता है। ११३।

किसी पण्डितके मतानुसार जवके समान निशान सुर्ख होनेसे हाती और घोड़ाको नाश करे, और पीला होनेसे कुल, धन और उमर नाश करे। जव चिह्नसे वही सब अयेव होता है। ११४।

TRANSLATION.

112. A blood-red, circular spot is a *vindu*, a circular spot situated in the middle is called an *ávarta*, a simple red speck is entitled a *parivarta*, while a *Jabákriti* is a blood-red mark shaped like a barley corn.

113. A *vindu*-marked diamond is inimical to life and property; an *ávarta*-spotted one gives rise to various fears; a *parivarta*-specked and a *jabákriti*-spotted one are fraught with disease.

114. According to some, if the barley corn-shaped speck is red, it is destructive to horses and elephants; and when it is yellow, loss of family dignity and of wealth and curtailment of life are the consequences.

অনুবাদ।

রক্তবর্ণ বর্ত্তুলাকার চিহ্নকে বিন্দু, মধ্যবর্ত্তুলাকার চিহ্নকে আবর্ত্ত, সামান্য রক্তবর্ণ চিহ্নকে পরিবর্ত্ত ও রক্তবর্ণ যবচিহ্নকে যবাকৃতি কহে। ১১২।

বিন্দুযুক্ত হীরক আয়ু ও ধন নাশ করে, আবর্ত্ত-দোষান্বিত হীরক নানা ভয়ের উৎপাদক, পরিবর্ত্ত ও যবাকৃতি-দোষদূষিত হীরক নানাব্যাধিজনক হয়। ১১৩।

কাহারও মতে রক্তবর্ণ যবচিহ্ন হস্তী ও অশ্বের বিনাশক এবং পীতবর্ণ যবচিহ্ন কুলনাশক এবং ধনায়ুঃক্ষয়কারক হয়। যবচিহ্নের এই সকল দোষ উক্ত হইয়াছে। ১১৪।

मूलम्।

सव्यवक्रा शुभा रेखा वामवक्रा भयङ्करी।
छेदभ्रान्तिकरी च्छेदा रेखा शस्त्रभयप्रदा॥ ११५॥

पत्तद्वयप्रहस्ता या छेदा सा परिकीर्त्तिता।
रेखा बन्धुविनाशाय जायते वज्रसंश्रया॥ ११६॥

सव्या चैवापसव्या च छेदा रेखोर्द्धगामिनी।
सव्या चात्मभिदा ज्ञेया अपसव्या धनच्छिदा।
ऊर्द्धा चासंप्रचाराय छेदा छेदाय बन्धुभिः। ११७॥

तर्जमा।

चिर अगर दाहिने तरफ टेढ़ा होए, तो वह उत्तम फल देवे, बांये तरफ टेढ़ा होए, तो बहुत तरहका खौफ पयदा करे, और जिस् चिरसे हीरा फाटा मालुम होए, वह चिर होनेसे तलवारका खौफ होए। ११५।

हीरेमे जो चिर पत्तीके परके समान होए, उसे छेदा कहते हैं, और छेदा निशान भाइ बन्धुके बिनाशका कारण होता है। ११६।

छेदा निशान अगर बांये तरफ टेढ़ा होए, तो अपने कुल्वेके साथमे कलह पयदा करे, दक्षिण तरफ टेढ़ा होए, तो दौलतका नाश करे और सिधा होए, तो दोस्तोसे दुस्मुनि करावे। ११७।

TRANSLATION.

115. If the above-mentioned stripe appears in a bent form on the right side, it is productive of good consequences; but the same appearance on the left occasions various fears; again, the streak which looks like a cleft renders one liable to blows from weapon.

116. That stripe in a diamond which resembles a bird's wing is termed *chhedá.* This mark brings about loss of friends.

117. When the *chhedá* mark is visible in a crooked form on the left, it leads to dissension with kindred; a like mark on the right side entails loss of wealth, and if pointing upwards, brings on difference with friends.

অনুবাদ।

রেখাচিহ্ন দক্ষিণে বক্র হইলে শুভ ফল প্রসব করে, বামদিকে বক্র হইলে নানা ভয়ের কারণ হয়, এবং যে রেখা দ্বারা হীরককে ফাটা বলিয়া বোধ হয়, সেই রেখা হইতে শস্ত্রাঘাতের ভীতি উৎপন্ন হয়। ১১৫।

হীরকস্থিত যে রেখা দেখিতে পক্ষীর পক্ষের ন্যায়, তাহাকে ছেদা কহে, ছেদা চিহ্ন বন্ধুবিনাশের নিদান। ১১৬।

ছেদা চিহ্ন বামবক্রা হইলে আত্মীয় জনের সহিত কলহ সঙ্ঘটন, দক্ষিণবক্রা হইলে ধনহানি এবং উর্দ্ধগামিনী হইলে বন্ধু বিচ্ছেদ করে। ১১৭।

मूलम्।

अङ्कः काकपदाकारो दृश्यते यो मलान्वितः।
स मृत्युमादिशत्याशु धनं वासगृहं हरेत्॥ ११८॥
भग्नाग्रं भग्नधारञ्च दलहीनञ्च वर्त्तुलं।
कान्तिहीनञ्च यद्वज्रं दोषाय न गुणाय तत्॥ ११९॥
भिन्नभ्रान्तिकरः त्रासः स त्रासं जनयेद् ध्रुवं।
एवं दोषा गुणाः प्रोक्ता वज्राणां सोमभूभुजा॥ १२०॥

तर्जमा।

जो दाग कौएके पांवोके समान होए, और वही दाग मलिन होए, उसे काकपद अयेव कहते है, जो अदमी ऐसा हीरा पहेरे, उसका सर्व्वनाश होए, और मौत होए। ११८।

जिस् हीरेका आगेका हिस्सा, अथवा कोही किनारा टुटा होए, और जो हीरा दलहीन अर्थात् पल्वा, तेजहीन और देखनेसे गोलाकार, यही हीरा बड़ा अयेवी, और तर तरके अयेवका पयदा कर्नेवाला है। ११९।

जिस् सवव्से हीरेको टुटा समजकर सक् पयदा होए, उसको त्रास कहते हैं, और त्रासयुक्त हीरा हमेसा सव कामोमे त्रास अर्थात् भय देवे, सोमराज पण्डितोने इसी तरहसे हीरेका सिफत और अयेवको लिखा है। १२०।

TRANSLATION.

118. The spot which is like the claw of a crow as well as dirty, is called *kákapada*. Death and ruin are near the man who wears a diamond marked with *kákapada*, and a stranger shall lord it over his home.

119. That diamond, the top or any side of which has been rifted, which does not show a leaf-like arrangement of parts, which is devoid of lustre and which is globular, is not only void of any good property, but is positively productive of a variety of evils.

120. The mark the existence of which in any diamond imparts to it an air of apparent brokenness, is denominated *trása*. Such a diamond always gives rise to fear. These good and bad qualities of diamonds have been described by Rájá Soma.

অনুবাদ।

হীরকস্থিত যে দাগ কাকের পাদের চিহ্নের অনুরূপ, অথচ মলিন, তাহাকে কাকপদ দোষ কহে। যে ব্যক্তি কাকপদ-দোষ-দুষ্ট হীরক ধারণ করে, তাহার সর্ব্বনাশ, বাসগৃহ পরিত্যাগ, এমন কি মৃত্যু পর্য্যন্ত আসন্ন। ১১৮।

যে হীরকের অগ্রভাগ বা কোন একধার ভগ্ন, যাহা দলশূন্য অথচ কান্তিহীন, দেখিতে গোলাকার, সে হীরক অতি নির্গুণ এবং নানা দোষের আকর। ১১৯।

যে চিহ্নদ্বারা হীরককে ভগ্ন বলিয়া ভ্রান্তি জন্মে, তাহাকে ত্রাস কহে, ত্রাসদোষান্বিত হীরক সর্ব্বদা সর্ব্ব বিষয়ে ত্রাস উৎপাদন করে। সোমরাজকর্ত্তৃক হীরকের এই সকলপ্রকার গুণদোষের বিষয় উল্লিখিত হইয়াছে। ১২০।

मूलम्।

एकमपि यस्य शृङ्गं विदलितमवलोक्यते विशीर्णं वा।
गुणवदपि तन्न धार्य्यं वज्रं श्रेयोऽर्थिभिर्भवने ॥ १२१ ॥
स्फुटिताग्रविशीर्णशृङ्गदेशं मलवर्णैः पृषतैरुपेतमध्यं।
नहि वज्रधृतोऽपि वज्रमाशु श्रियमन्याश्रयनाशं विधत्ते ॥१२२॥
यस्यैकदेशे क्षतजावभासो यदा भवेल्लोहितवर्णचित्रं।
न तन्न कुर्य्यादपि वज्रमाशु सुखस्य मृत्योरपि जीवितान्तं ॥१२३॥

तर्जमा।

जिस् हीरेका आगा टुटा, या विशीर्ण होए, वह बहुत् गुणयुक्त अर्थात् सब तारिफोंसे भरा होए, तभी वही हीरा अप्ना भाला चाहनेवालेको कभी अप्ने पाश रख्ना मनासिफ नहि। १२१।

जिस् हीरेका आगेका हिस्सा फाटा, शृङ्ग टुटा और बीचका हिस्सा मलिन होए, ऐसा हीरा इन्द्रके समान दौलतको नष्ट कर्नेवाला है। १२२।

जिस् हीरेका कोई हिस्सा लहुके छिटेके समान निशान रख्ता होए, या कुल हिस्सा लहुके छिटेके समान भरा होए, वह हीरा आच्छे भाले आदमीका जल्द मौतका सवब् है। १२३।

TRANSLATION.

121. The diamond, the peak of which shews breaches, or which is decayed, no man who seeks his welfare should keep in his house, although it should be otherwise furnished with every perfection.

122. A diamond, the face of which is cracked, whose top is rent, and whose centre is full of dirt, can deprive even Indra of His highest Heaven.

123. If any diamond is marked with a blood-red spot, or if it is throughout red-spotted, it brings a speedy death to the most hale man.

অনুবাদ।

যে হীরকের শৃঙ্গ ভগ্ন বা বিশীর্ণ, তাহা অশেষ গুণযুক্ত হইলেও নিজহিতাভিলাষী ব্যক্তি কদাচ গৃহে রাখিবে না। ১২১।

যে হীরকের অগ্রভাগ ফাটা, শৃঙ্গ বিশীর্ণ, এবং মধ্যভাগ মলপূর্ণ, সেই হীরক ইন্দ্রের ইন্দ্রত্ব পর্য্যন্ত অন্য ব্যক্তির করতলগত করিতে সক্ষম। ১২২।

যে হীরকের কোন অংশ রক্তবর্ণ চিহ্নে চিহ্নিত অথবা সমুদায় অংশ লোহিতবর্ণে চিত্রিত, সেই হীরক অতি সুস্থ ব্যক্তিরও আশু মৃত্যুর কারণ হয়। ১২৩।

मूलम्।

प्रथमं गुणसम्पदाभ्युपेतं प्रतिबद्धं समुपैति यत्तदोषं।
अलमाभरणेन तस्य राज्ञो गुणहीनोऽपि मणिर्न्न भूषणाय॥१२४॥

यस्य क्षते भवेच्छोथो दाहो वा ज्वर एव वा।
तत्र चिमिचिमायेत तद्रत्नं दुष्टमुच्यते।
कर्कशं गुरु यद्वज्रं न तद्धारयते नृपः॥१२५॥
त्रिकोणं कलहाय स्याच्चतुष्कोणं भयावहं।
पञ्चकोणे भवेन्मृत्युः षट्कोणं शुभमादिशेत्॥१२६॥

तर्जमा।

जो हीरा पहिले गुणयुक्त समझा जाय, और फेर सोनेमे जड़वानेसे उस हीरेमे अयेब पयदा होए, अर्थात् वह पाणि और वह चमक बाकी ना रहे, तो ऐसा हीरा गहनेमे जड़वानेके लायेक नहि, किस्लियेके अयेवी वस्तु कभी भूषणके योग नहिं।१२४।

जिस् हीरेके जखम पर छांयानेसे जखममे शोथ पयदा होए, बुखारमे दाहकी वृद्धि और अङ्ग चिम चिम करे, वह हीरा नेहाएत खाराफ होए, इस कारण उस्को मकानमे रखना मनासिफ नहिं; और जो हीरा ओजनमे भारी, नेहाएत हाम्वार, बहुत् कर्कश, वह हीरा राजाको किसी तरहसे पहेर्ना उचित नहिं।१२५।

तिनकोणा हीरा झगड़ेका, चौकोणा हीरा बहुत् तरहके खौफका, पांचकोणा हीरा मौतका कारण होए, और छकोणा हीरा मङ्गल करनेवाला है।१२६।

TRANSLATION.

124. The diamond which at first appears possessed of good qualities, but which on being set on gold, &c., betrays defects, should never be selected for ornamentation; since a thing devoid of good properties should never be used for such a purpose.

125. A diamond the touch of which causes swelling in a wound and an increased sensation of burning in a fever and which brings on a sensation of fainting, is a bad gem and must not be treasured. The diamond which is rough is not acceptable to kings, although it may be weighty.

126. A three-cornered diamond gives rise to quarrel, a four-cornered one occasions various fears, a five-cornered one brings death, but a six-cornered diamond is productive of good.

অনুবাদ।

যে হীরককে প্রথমে গুণযুক্ত বলিয়া প্রতীয়মান হয়, কিন্তু স্বর্ণাদি দ্বারা জড়িত হইলে দোষাশ্রিত হইয়া পড়ে, এরূপ হীরক দ্বারা কদাচ অলঙ্কার নির্ম্মাণ করাণ কর্ত্তব্য নহে, যেহেতু গুণহীন বস্তু কখনই ভূষণের উপযুক্ত নহে। ১২৪।

যে হীরকের স্পর্শে ক্ষতে শোথ, জ্বরে দাহবৃদ্ধি হয় এবং অঙ্গ চিম চিম করে, সে হীরক অতি দুষ্ট, সুতরাং তাহা গৃহে রাখা কর্ত্তব্য নহে। এবং যে হীরক পরিমাণে গুরু, কিন্তু অতিশয় কর্কশ, সে হীরক নৃপতিদিগের অগ্রাহ্য। ১২৫।

ত্রিকোণ হীরক কলহের, চতুষ্কোণ হীরক নানা ভয়ের, পঞ্চকোণ হীরক মৃত্যুর এবং ষট্‌কোণ হীরক মঙ্গলের নিদান। ১২৬।

मूलम्।

द्विदले कलहो नित्यं त्रिदले सुखनाशनं।
चतुर्द्दले सुखावाप्तिः शोकश्च पञ्चमे दले॥ १२७॥
षड्दले राजतो भीतिर्मृत्युः सप्तदले तथा।
अष्टदलं भवेच्छुद्धं वज्रमित्याह पावकः॥ १२८॥
विच्छायं विपदङ्करोति मलिनं धत्ते शुचं कर्कशं
दुःखं स्नेहविलिप्तमत्तकरणं श्यावच्छवि क्लेशकृत्।
रेखाकाकपदाङ्कविन्दुसहितं स्यान्मृत्यवे देहिनां
वज्रं वज्रविचक्षणस्तु विभृयात्तस्मादिचार्य्य स्वयं॥ १२९॥

तर्जमा।

अग्निपुराणके मतसे दोदलका हीरा झगड़ेका कारण, तिनदलका हीरा सुखका नाश करनेवाला, चौदलका हीरा सुख देनेवाले, पांचदलका हीरा शोक पयदा करनेवाला। १२७।

छदलका हीरा राजभय करनेवाला, सातदलका हीरा मौतका कारण और अष्टदलका हीरा बहुत आच्छा है। १२८।

चमकहीन हीरा आपदका सबब, मलिन हीरा गम देनेवाला, नाहाम्वर अर्थात् उचा नीचा हीरा दुःख देनेवाला, कम पाणि हीरा खफकान होनेका कारण, श्यामवर्ण हीरा बहुत दुःख देनेवाला, और चिर, काकपद और छिटादार हीरा मौतका कारण है; इसलिये पहिले खुब आच्छि तरहे परख करके बाद उसको धारण करना मनासिफ है। १२९।

Translation.

127. A two-layered diamond, (says the *Agni Purána,*) brings about quarrel, a three-layered one is destructive of happiness, a four-layered diamond is productive of it, and a five-layered diamond occasions grief.

128. A six-layered diamond causes fear to kings, a seven-layered diamond is mortal,* while an eight-layered one is surpassingly pure.

129. Since a shadeless diamond is fraught with danger, a dirty diamond with grief, a rough diamond with unhappiness, an unfeeling diamond with intoxication, a black diamond with various troubles and a *rekha*-marked, a *vindu*-marked, or a *káka-pada*-spotted diamond, with death, it behoves a man to wear diamonds after minute examination.

অনুবাদ।

অগ্নিপুরাণের মতে দ্বিদল হীরক কলহের কারণ, ত্রিদল হীরক সুখনাশক, চতুর্দ্দল হীরক সুখদায়ক, পঞ্চদল হীরক শোকজনক। ১২৭।

ষড়্‌দল হীরক রাজভয়ের নিদান, সপ্তদল হীরক মৃত্যুর হেতু এবং অষ্টদল হীরক অতি বিশুদ্ধ। ১২৮।

ছায়াহীন হীরক বিপদের হেতু, মলিন হীরক শোক-জনক, কর্কশ হীরক দুঃখদায়ক, স্নেহহীন হীরক মত্ততার কারণ, শ্যামবর্ণ হীরক নানাক্লেশকর এবং রেখা কাকপদ ও বিন্দুযুক্ত হীরক মৃত্যুর নিদান; অতএব অগ্রে বিশিষ্টরূপে বজ্রের পরীক্ষা করিয়া পশ্চাৎ তাহা ধারণাদি করা কর্ত্তব্য। ১২৯।

* Used literally; L. *mortis*, death; Sanskrita, *mri*, to die.

मूलम्।

अणुनापि च दोषेण लच्यालच्येण दूषितं।
तन्मूल्यार्द्धसमं भागं वज्रं लभते वा न वा॥ १३०॥
प्रकटानेकदोषस्य स्वल्पस्य महतोऽपि वा।
स्वमूल्याच्छतशो भागो वज्रस्य न विधीयते॥ १३१॥
स्पृष्टदोषमलङ्कारे वज्रं यद्यपि दृश्यते।
रत्नानां पविकर्म्मार्थं मूल्यन्तस्य भवेल्लघु॥ १३२॥
गुर्व्विणीभिर्न्न धर्त्तव्यो युवतीभिरयं मणिः।
जठरे वज्रसम्पर्काद् गर्भस्तासां विनश्यति॥ १३३॥

तर्जमा।

जो हीरा थोड़े ऐबसे ऐबी है, और वह ऐब देखनेमे आये जा ना आये, लेकिन उस् हीरेका दाम वे ऐब हीरेके आधे दामसे बराबर भी नहि हो सक्ता।१३०।

जो हीरा बहुत् ऐबसे ऐबी है, और वह सब ऐब बहुत् थोड़ा होए, या ज्यादा होए, उस हीरेका दाम वेऐब हीरेके मोकाबेलमे शतभागके बराबर नहिं है।१३१।

जिस् गहेनेमे ऐबी हीरा जड़ा होए, वह सब गहेना अगर देखनेमे बहुत भाला होए, मगर उसका दाम बहुत कम होगा।१३२।

खाराब हीरा गर्भिणी स्त्रीके लिये बहुत् दुःखदायी है, इस कारण ऐबी हीरेके पास रखनेसे गर्भ गिर जानेका खौफ है।१३३।

TRANSLATION.

130. It is doubtful whether those diamonds that are slightly defective, are even half as valuable as flawless ones, although their defects should escape the eye.

131. The worth of those diamonds that possess many bad qualities, although all of them of a trifling nature, is not even a hundredth part of the value of a sterling diamond.

132. The value of such ornaments as are set with impure diamonds is small, although the ornaments themselves may otherwise be very fine.

133. Defective diamonds are very dangerous to youthful women under conception: the contact of such gems may lead to abortion.

অনুবাদ।

যে হীরক অতি সামান্য দোষদূষিত, এবং সেই দোষ লক্ষ্যই হউক বা অলক্ষ্যই থাকুক, তাহার মূল্য নির্দ্দোষ হীরকের অর্দ্ধপরিমিত হয় কি না হয় সন্দেহ। ১৩০।

যে হীরক অনেক দোষাশ্রিত, এবং সেই সকল দোষ অতি সামান্যই হউক বা অধিক হউক, তাহার মূল্য নির্দ্দোষ হীরকের শতভাগের এক ভাগ মাত্রও হইতে পারে না। ১৩১।

যে অলঙ্কারে দোষাশ্রিত হীরক সংযুক্ত থাকে, সেই অলঙ্কার অতি উৎকৃষ্ট হইলেও তাহার মূল্য অতি সামান্য হইয়া থাকে। ১৩২।

দুষ্ট হীরক গর্ভিণী স্ত্রীলোকদিগের পক্ষে অত্যন্ত দোষাবহ, যেহেতু তাদৃশ হীরকসংসর্গে তাহাদিগের গর্ভপাতের অধিক সম্ভাবনা। ১৩৩।

मूलम्।

अयसा पद्मरागेण तथा गोमेदकेन च।
वैदूर्य्यस्फटिकाभ्याञ्च काचैश्चापि पृथग्विधैः॥ १३४॥
प्रतिरूपाणि कुर्व्वन्ति वज्रस्य कुशला नराः।
परीक्षा तेषु कर्त्तव्या विद्वद्भिः सुपरीक्षकैः॥ १३५॥
क्षारोल्लेखनशाणैस्तु कार्य्यं तेषां परीक्षणं।
क्षयते शाणसंघर्षात् चूर्णतां याति चूर्णितं॥ १३६॥
क्षाराम्लं लेपयित्वा तु रौद्रे चैव परिक्षिपेत्।
कृत्रिमं याति वैवर्ण्य सहजश्चातिदीप्यते॥ १३७॥

तर्जमा।

लोहा, माणिक, गोमेद, लशुनिया, स्फटिक और हर तरहका काच, इस सब चीजोंके जरियेसे अच्छे कारिगर लोक फरेबी हीरा बानाते है, इसलिये हीरा खरिदनेके समे अच्छे जहरीओंके द्वारा हीरेका परीक्षा करना मनासिफ है। १३४। १३५।

चूणा आदि क्षारसे, घिसनेसे और शाणसे इन तिन चीजोंमे हीरेकी परीक्षा होति है, फरेबी हीरा होनेसे चूणा आदि क्षारके संयोगसे चूर हो जायेगा, और घिसनेसे और शाणसे जलद घिस् जायेगा, लेकिन असल हीरा होनेसे कभी घटे, बाढ़ेगा नहिं, अर्थात् समान रहेगा। १३६।

क्षार और अम्ल दोनको मिलाकर हीरेपर लेप करके धूपमे सुखाकर पानिसे धोडाले तो झुठा हीरा मयला हो जावेगा, लेकिन असल हीरा इस मसालेके देनेसे और भी चमकदार हो जायेगा। १३७।

TRANSLATION.

134—135. Skilful lapidaries make use of iron, the ruby, the *gomeda* (agate ?), the lapis lazuli, crystal, and glass of various colors, in fabricating false diamonds ; therefore, before buying diamonds, they should be first tested by a skilful judge of precious stones.

136. There are three ways of testing a diamond ; 1st, by mixing it with ashes ; 2ndly, by rubbing ; and, 3rdly, by whetting a weapon over it. A false diamond is reduced to powder by the first test, and wears away by the second and the third,—changes which can never be produced in real diamonds.

137. Again, smear a diamond with a mixture of ashes and acid, and dry it in the sun ; and if it is a false diamond, it will show loss of lustre on being washed, but a real one will receive additional brilliancy.

অনুবাদ।

লৌহ, পদ্মরাগ, গোমেদ, বৈদূর্য্য, স্ফটিক এবং বিভিন্ন বর্ণের কাচ, এই সকল বস্তুদ্বারা সুনিপুণ শিল্পী ব্যক্তিরা হীরকের প্রতিরূপ অর্থাৎ কৃত্রিম হীরক প্রস্তুত করিয়া থাকে, অতএব হীরক ক্রয় করিতে হইলে বজ্রকুশল সুপরীক্ষকদ্বারা অগ্রে পরীক্ষা করিয়া পশ্চাৎ ক্রয় করা কর্ত্তব্য। ১৩৪।১৩৫।

ক্ষারসংযোগ, ঘর্ষণ ও শাণ এই ত্রিবিধ উপায়ে হীরকের পরীক্ষা হইয়া থাকে, হীরক কৃত্রিম হইলে চূর্ণাদি ক্ষারসংযোগে চূর্ণ হইয়া যায়, এবং ঘর্ষণ ও শাণ দ্বারা ক্ষয়প্রাপ্ত হয়, কিন্তু প্রকৃত হীরক কদাচ উক্ত পরীক্ষায় বিকৃতভাব ধারণ করে না। ১৩৬।

ক্ষারযুক্ত অম্ল হীরকে লেপন করিয়া রৌদ্রে শুষ্ক করত ধৌত করিলে কৃত্রিম হীরক বিবর্ণতা প্রাপ্ত হয়, কিন্তু অকৃত্রিম হীরক পূর্ব্বাপেক্ষা অধিকতর দীপ্তিশালী হইয়া উঠে। ১৩৭।

मूलम्।

पृथिव्यां यानि रत्नानि ये चान्ये लौहधातवः।
सर्व्वाणि विलिखेद्वज्रं वज्रं तैर्न विलिख्यते॥ १३८॥

गुरुता सर्व्वरत्नानां गौरवाधानकारणं।
वज्रे तु तद्वैपरीत्यं सूरिभिः परिचक्ष्यते॥ १३९॥

जातिरजातिं विलिखति जातिं विलिखन्ति वज्रकुरुविन्दाः।
वज्रं वज्रं विलिखति नान्येन विलिख्यते वज्रं॥ १४०॥

तर्जमा।

जमीनपर जित्ने किसिमके रत्न और लोहा वगैरह सक्त चीज हैं, उन तामाम चीज हीरेसे कटति हैं, लेकिन हीरा किसी चीजसे कट नहि सक्ता। १३८।

रत्नपरखी पण्डितोंके मतके अनुसार भारीपन, सब रत्नोका उमदाका कारण है, लेकिन हीरा इसके खेलाप तारिफका सबब है, अर्थात् हीरा कद्मे बड़ा और ओजनमे कम होना तारिफका सबब है। १३९।

अकृत्रिम अर्थात् सांचे हीरेके जरियेसे कृत्रिम अर्थात् झुठा हीरा कट जाता है, और आसल हीरा कुरुविन्द अथवा आसल हीरेके जरियेसे कट जाता है, लेकिन और किसी चीजसे नहि कटेगा। १४०।

TRANSLATION.

138. The diamond can make scratches on every other hard substance, but itself is not susceptible of such impression by ever so hard a thing.

139. Ancient authorities in the science lay down heaviness as the most valuable quality of all gems, but this does not apply to diamonds; *i. e.*, the less the weight of a diamond in proportion to its bulk, the greater is its value.

140. An unreal diamond can be scratched by a real one, as also the latter by a *kuruvinda*,* or by a real diamond, but not by anything else.

অনুবাদ।

পৃথিবীতে যতপ্রকার রত্ন বা লৌহাদি কঠিন পদার্থ আছে, সকল বস্তুই হীরকদ্বারা অঙ্কিত হইতে পারে, কিন্তু অন্য কোন পদার্থ দ্বারাই হীরককে অঙ্কিত করিতে পারা যায় না। ১৩৮।

রত্নতত্ত্ববিৎ পণ্ডিতদিগের মতে গুরুতাই সকল রত্নের গৌরবের কারণ, কিন্তু হীরকে তদ্বৈপরীত্যই অধিক প্রশংসনীয় অর্থাৎ হীরক আকারে বৃহৎ হইয়া পরিমাণে যত লঘু হইবে, ততই তাহার গৌরব বৃদ্ধি হইবে। ১৩৯।

অকৃত্রিম হীরকদ্বারা কৃত্রিম হীরক অঙ্কিত হয়, এবং প্রকৃত হীরক কুরুবিন্দ বা অকৃত্রিম হীরকদ্বারাই অঙ্কিত হইয়া থাকে, তদ্ভিন্ন অন্য কোন বস্তুদ্বারাই অঙ্কিত হইতে পারে না। ১৪০।

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* A kind of ruby.

मूलम्।

वज्राणि मुक्तामणयो ये च केचन जातयः।
न तेषां प्रतिवद्धानां भा भवत्यूर्द्ध्वगामिनी॥ १४१॥
यन्मूल्यं ब्राह्मणे प्रोक्तं पादेनानेन बाहुजे।
अनेनैव क्रमेणैव मणिमूल्यं विधीयते॥ १४२॥
चतुर्विधमिदं वज्रं यदुक्तं जातिभेदतः।
चतुर्विधैर्नृपतिभिर्धार्य्यमाणमनुक्रमात्।
अतोऽन्यथा धृतिः कुर्य्याद्रोगशोकभयं तथा॥ १४३॥

तर्जमा।

हीरा, मोति, माणिक वहगैरह अगर वन्द जड़ाओ होए, तो उसकी किरण उपरको ना जावेगो। १४१।

ब्राह्मण हीरेको जो दाम होगा, क्षत्रिवर्ण हीरेका चारआना दाम घट जावेगा, वैश्यवर्ण हीरेका आधा दाम और शूद्रवर्ण हीरेका चौथाइ दाम होगा। १४२।

ब्राह्मणवर्ण हीरा ब्राह्मणको, क्षत्रिवर्ण हीरा क्षत्रिको, वैश्यवर्ण हीरा वैश्यको और शूद्रवर्ण हीरा शूद्रको पहेरना चाहिए, उसके खेलाप बिमारी, रञ्ज, गम, खौफ्का सवब है। १४३।

TRANSLATION.

141. When a diamond, a pearl, &c., set on gold or any other precious metal, look downward, their rays do not radiate upwards.

142. The price of a Kshetriya diamond is one-fourth, that of a Vaisya diamond one-half, and that of a Sudra diamond three-fourth less than the price of a diamond of the Brahmin class.

143. If a king wearing a diamond belongs to the same caste that it belongs to, the circumstance is productive of good; the reverse brings about disease and grief.

অনুবাদ।

হীরক, মুক্তা এবং অপরাপর যে কোন মণি স্থবর্ণাদি-দ্বারা প্রতিবন্ধ হইলে অর্থাৎ তাহাদের নিম্নবদ্ধ করিলে তাহাদিগের কিরণ কথনই ঊর্দ্ধগামী হয় না। ১৪১।

ব্রহ্মবর্ণ হীরকের যে মূল্য হইতে পারে, ক্ষত্রিয়বর্ণ হীরকের তাহার একপাদ ন্যূন, বৈশ্যবর্ণ হীরকের দ্বিপাদ ন্যূন এবং শূদ্রবর্ণ হীরকে ত্রিপাদ ন্যূন মূল্য হইয়া থাকে।১৪২।

ব্রাহ্মণাদি চারি জাতীয় হীরক ব্রাহ্মণাদি চারি জাতীয় নৃপতিকর্ত্তৃক ধৃত হইলে শুভ ফল প্রসব করে, তদ্বৈপরীত্যে রোগ, শোকাদি ভয়ের নিদান হয়। ১৪৩।

अथ वज्रमारणविधिः।

मूलम्।

अशुद्धं कुरुते वज्रं कुष्टं पार्श्वव्यथां तथा।
पाण्डुतां पङ्गुरत्वञ्च तस्मात् संशोध्य मारयेत्॥ १४४॥
गृहीत्वाह्नि शुभे वज्रं व्याघ्रीकन्दोदरे क्षिपेत्।
माहिषीविष्ठया लिप्तां कारिषाग्नौ विपाचयेत्॥ १४५॥
त्रियामायां चतुर्यामं यामिन्यन्तेऽश्वमूत्रके।
सेचयेत् पाचयेदेवं सप्तरात्रेण शुध्यते॥ १४६॥

हीरेका मारनेका उपाय।

तर्जमा।

अशुद्ध हीरा औषधमे व्यवहार करनेसे कुष्ठ, पार्श्वका वेदना, पाण्डुरोग और खञ्जता होए, इसलिये पहिले हीरेको संशोधन करके पीछे औषधमे व्यवहार करना चाहिए। १४४।

शुभ दिनमे हीरेको कण्टीकारीरसमे भिजाकर भंइसका विष्ठा लेप देकर घुंटेका आगसे दग्ध करना मनासिक है। १४५।

तामाम रात वही प्रकारसे दग्धकर फजोरमे घोड़ेका मूतमे भिजाकर आगमे दग्ध करा उचित है, यही प्रकारसे सात दिन दग्ध करनेसे हीरा संशोधित हो जागा। १४६।

THE PROCESS OF REFINING A DIAMOND.

TRANSLATION.

144. Impure diamonds when used in medicine lead to leprosy, pleurisy, jaundice and lameness. It is therefore highly advisable to refine a diamond before using it medicinally.

145. The process is on some auspicious day to dip a diamond in the juice of *kantakári** and then to burn it in a fire made by dried pieces of the dung of cow and buffalo.

146. The burning should be carried on for a whole night; in the morning the diamond should be put under horse's urine, and again burnt. By this process of burning being continued for seven days together, the diamond will be refined.

হীরকমারণবিধি।

অনুবাদ।

অশুদ্ধ হীরক ঔষধে ব্যবহার করিলে তদ্দারা কুষ্ঠ, পার্শ্ব-বেদনা, পাণ্ডুরোগ ও পঙ্গুতা জন্মে, অতএব অগ্রে হীরক সংশোধন করিয়া পশ্চাৎ ঔষধে ব্যবহার করা কর্ত্তব্য। ১৪৪।

শুভ দিনে হীরককে কণ্টকারীরসে ডুবাইয়া মহিষের বিষ্ঠালিপ্ত করিয়া ঘুঁটের আগুণে পুড়াইবে। ১৪৫।

সমস্ত রাত্রি উক্তপ্রকারে দগ্ধ করিয়া প্রাতঃকালে অশ্ব-মূত্রে ভিজাইয়া পুনরায় অগ্নিতে দগ্ধ করিবে, এই ভাবে সাত দিন দগ্ধ করিলে হীরক শুদ্ধ হইবে। ১৪৬।

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* *Solanum jaquiri.*

मूलम्।

हिङ्गुसैन्धवसंयुक्ते क्षिपेत् क्वाथे कुलत्थजे।
तप्तं तप्तं पुनर्वज्रमभवेद्भस्म त्रिसप्तधा ॥ १४७ ॥
आयुः पुष्टिं बलं वीर्य्यं वर्णं सौख्यं करोति च।
सेवितं सर्व्वरोगघ्नं मृतं वज्रं न संशयः ॥ १४८ ॥
व्याघ्रीकन्दद्रवे क्षिप्त्वा सप्तधा पुटिते पचेत्।
मण्डूकं कांस्यजे पात्रे निरुद्ध्य स्थापयेत् सुधी ॥१४९॥

तर्जमा।

हिङ्ग और सैन्धव नेमकसंयुक्त माषकलाइका क्वाथमे भिजाकर एकिश वार तप्त करनेसे हीरा भस्म हो-जागा। १४७।

संशोधित हीरा अदमीका आयु, बदनका पुष्टि, बल, वीर्य्य, रङ्ग और सुख इद्भि समुदायका वृद्धि और सर्व्व-प्रकार बिमारीका शान्ति करेगा। १४८।

पहिला हीरेको कण्टीकारी गाछके रसमे डुवाकर सात वार पुठ पाकमे (एक मट्टिके कटोरिमे जो चीज भस्म करना हो, वह रखकर दुसेरे मट्टिके कटोरेसे वन्द करके माट्टि और गोवर मिलाकर खुभ लेप करके आगमे ज्वलानेको पुटपाक कहते हैं) पाक करना चाहिए, वाद उसके एक कांसेके वर्त्तनमे एक मेढक रखना चाहिए। १४९।

TRANSLATION.

147. Then immerse it in a gruel made of *kaláya*,* into which assafœtida and *saindhava* salt† also enter as ingredients, and lastly heat it repeatedly twenty and one times. By this means, the diamond will be reduced to ashes.

148. The imbibition of a purified diamond conduces to longivity, general development of the body, strength, energy, beauty of complexion and happiness, and effects cure from every distemper.

149-150. The process of burning a diamond is as follows:—Put the diamond in the juice of *kantakári*, place it in an earthen-pot, and placing another over it, smear the two with hard clay and cow-dung, then burn the whole; this should be repeated seven times. Then steep the

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অনুবাদ।

হিঙ্গ ও সৈন্ধবলবণসংযুক্ত কলায়ের কাথে ভিজাইয়া একবিংশতিবার পুনঃ পুনঃ তপ্ত করিলে হীরক ভস্মবৎ হইয়া যাইবে। ১৪৭।

সংশোধিত হীরকসেবনে আয়ু, শরীরের পুষ্টি, বল, বীরত্ব, বর্ণ ও সুখ এই সমুদায়ের বৃদ্ধি এবং সর্ব্বপ্রকার রোগের শান্তি হয়। ১৪৮।

প্রথমতঃ হীরককে কণ্টীকারীরসে ডুবাইয়া সাতবার পুট-পাকে (এক খানি খুরী বা তদাকার কোন মৃৎপাত্রে কোন বস্তু রাখিয়া অপর একখানি তাহাতে সুজাকারে আচ্ছাদন করিয়া আঠালমাটী ও গোময় ইত্যাদির লেপ দিয়া সেই পাত্র অগ্নিতে দগ্ধ করার নাম পুটপাক) পাক করিতে হয়, পরে একখানি কাংস্যপাত্রে একটী মণ্ডুক ধরিয়া রাখিবে।১৪৯।

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* Various leguminous seeds, chiefly of the order Phaseolus. *Williams.*

† A kind of rock salt found in the country of the *Sindhu* (Indus). *Ibid.*

मूलम्।

स भीतो मूत्रयेत्तत्र तन्मूत्रे वज्रमावपेत्।
तप्तं तप्तञ्च बहुधा वज्रस्यैवं मृतिर्भवेत्॥ १५०॥
रसे यत्र भवेद्वज्रं रसः सोऽमृत उच्यते।
भस्मीभावगतं युक्त्या वज्रवत् कुरुते तनुं॥ १५१॥

तर्जमा।

वह मेढक खौफ करके उस् बर्त्तनमे मूत देगा, बाद उस्के उसी मूतमे वह ज्वला हुया हीरा भिगोना होगा, और फेर आगमे ज्वलान होगा, इस तरहसे वह हीरा खाक अर्थात् भस्म हो जायेगा। १५०।

हीरेके संयोगसे जो दाओया तैयार कि जाती है, वह अमृतके समान है, इस्लिये वही दाओया खानेसे बदन हीरेके समान मजबुत् होएगा। १५१।

इति हीरेका बयान।

TRANSLATION.

diamond in frog's urine held in a pot composed of zinc and copper, and heat it over and over in fire. The diamond will then have been entirely burnt, and can be reduced to powder.

151. Those medicines into the composition of which the diamond dust enters, are like ambrosia; and the imbibition of these imparts adamantine strength to the limbs.

অনুবাদ।

মণ্ডূক ভীত হইয়া সেই পাত্রে মূত্র পরিত্যাগ করিবে, সেই মূত্রে পূর্ব্বপুটপাকদগ্ধ হীরক উল্লিখিত মণ্ডূকমূত্রে ভিজাইয়া পুনঃ পুনঃ অগ্নির উত্তাপ দিলেই হীরক দগ্ধ প্রস্তরবৎ চূর্ণাকারে পরিণত হইবে। ১৫০।

হীরকভস্মসংযোগে যে সকল ঔষধ প্রস্তুত হয়, তৎসমুদায় অমৃতসদৃশ, সেই ঔষধ সেবনে দেহ বজ্রের ন্যায় দৃঢ় হয়। ১৫১।

ইতি হীরক।

THE DIAMOND.

Its properties.

THE Diamond might appropriately be called the king of gems. Whether, in respect to beauty, lustre, transparency, hardness or density, there is no other stone yet discovered that can surpass it. In fact it is the hardest of all substances—it resists the action of the file and can only be cut by its own dust. It is known in Sanscrit as the *bajra* and in the West, was called, in times of old, the Adamant; both the terms signifying hardness. The origin of this precious stone is lost in the mist of antiquity. The imagination of poets has supplied the data which history has failed to afford. It is said that "Diamond was the name of a beautiful youth of the Island of Creta, one of the attendants of the infant Jupiter, in his cradle. The God who placed, among the celestial bodies, the nymphs and goat that had reared him, could not leave this youth subject to the ills 'that flesh is heir to.' Diamond was transformed into the hardest and most brilliant substance in nature."

All the opinions that have been collected as to the origin and formation of the Diamond can be placed under two heads, (*a*) that it is formed immediately from carbon or carbonic acid by the action of heat: (*b*) that it is formed from the gradual decomposition of vegetable matter. Its spe-

cific gravity is about 3·5; its cleavage, very perfect; its refraction, simple; it is transparent and translucent; infusible, and unassailable by acid. Doubts were entertained as to its combustibility, but experiments made by scientific men, on various occasions, have led to the discovery of the fact that it was only by entirely shutting out the air and therefore the oxygen with which the carbon combines, that the Diamond could be preserved from burning; whereas, by simply letting in the air of which oxygen is a constituent part, it would burn just as well as common coal. The temperature must be very high to burn a whole Diamond. Small Diamonds and Diamond-dusts can be burnt up in a much lower degree of temperature. The crystalline form of the Diamond is either octrahedron (as found in India) or rhombic dodecahedron (as found in Brazil). Its magnifying power being greater than that of glass, it is sometimes used for microscopic purposes. It possesses, in addition to its strong refracting properties, the power of reflecting the coloured rays of light. It becomes phosphorescent, on its being exposed to sunshine and remains so until it is removed or even when covered with cloth or leather or paper. It is known to be a non-conductor of electricity, but by friction, however, both in the rough and polished state, it becomes positively electric, though only for a short time.

Where found.

The ancient authorities seemed to agree in considering India to be the place from which Diamond was first supplied to them, but none of them could point out the particular locality where it was first discovered. Pliny says very vaguely that "the gem-producing rivers are the Acesines (Jenaub) and the Ganges." Dronysius Periegetes enumerates the Diamond amongst the numerous gems picked up in the river-beds by the natives of India, as anciently understood, lying to the east of Mount Paropanisus and Ariana. All that Mahomed Ben Mansur knew of the Indian Diamond mines was the fable, that "in the eastern part of India, there is a deep valley inhabited by serpents, where the Diamond is produced, but some believe it to be gotten in the mines of the Jacut (Ruby)."

Amongst the many fables describing the mode in which Diamond could be obtained, is one which says that when Alexander visited the mountain Zulmeah (called by others, Sarandip) where the inaccessible valley of Diamonds is situated, he directed pieces of flesh to be thrown in; vultures picked these up with the precious stones attached to them and dropped them on various parts of the earth, in the course of their flight. Marco Polo, who travelled in India, in the beginning of 13th century, gives accounts of the manner in which Diamonds were then obtained—which agree materially with the tale given above. The first authen-

tic and detailed account of the Indian mines is known to have been written by Jean Baptiste Tavernier, a merchant-jeweller, who had travelled in India in the 17th century. He is known to have visited three Diamond mines; the first being that of Raolconda, a place about five days' journey from Golconda and eight or nine from Visapore; the others being those of Coloor and Sumbulpore. People give Tavernier the credit of being the first European that had visited the Golconda mines. But it is really due to one Methold who had visited them before him, in 1622. Several other mines have since turned up. Karl Ritter has divided the Diamond-producing countries of India into five groups:

1st. The Cuddapah group, on the Pennar River. Diamonds are found in Cuddapah, Condapetta and Ovumpully, Landur, Pinchetgapuda and still further beyond the Pennar valley as far as Gandicotta and according to some, even Gutidrug. The Diamond-beds in the Ovumpully mines are of varying width and the stones are generally rounded. Those found still further west are said to be the best.

2nd. The Randial group, between the Pennar and the Kistna, near Bangapally. The Diamond-beds here are only about a foot thick. Most of the Diamonds of this district lie loose and their forms are of the double pyramid and dodecahedra.

3rd. The Ellore group, on the lower Kistna or the Golconda group. It is worth while disabusing

the minds of many of the impression that Golconda produces Diamonds. Golconda proper has no mines, nor any, in its immediate vicinity. The stones were found at the base of the Neela-mulla mountains in the neighbourhood of the Kistna and Pomar Rivers; they were then brought to Golconda in a rough state, and there cut and polished. This place becoming the principal mart, it was commonly supposed that the gems were found close by. The Fort at Golconda was the storehouse of the great Diamonds in the Nawab's dominions. The discovery of the mine, which has made Golconda so famous, is attributed to a poor shepherd who came across what he thought a pretty pebble, in the course of tending his flocks. This he bartered to another for a little rice. After passing through several hands, it fell, at last, into those of a merchant who at once knew what it was and discovered the mine, after considerable trouble in searching. It has been mentioned before that Tavernier visited the mines of Raolconda. This place comes within the province of this group. Its position is towards the middle tributary of the Kistna. There are other mines to the eastward, on the lower Kistna. The most celebrated amongst these, is the one called "Coloor" by the Persians, and "Gani" by the natives, situated about 15 miles north-west of Masulipatam. This was also visited by Tavernier and was described by him as being the birth-place of the "Great Mogul," which was

said to have weighed 787½ carats in its rough state and 297 after it was cut.

4th.—The Sumbulpore group, north of the Godavery, on the central tributary of the Mahanuddy. This Diamond district extends to the immediate vicinity of Sumbulpore only and between the Rivers Mahanuddy and Brahmine. In the year 1818, the year in which Sumbulpore was annexed to the British territories, a Diamond was found here which weighed 84 grains, and although of only the third quality it was said to have been sold for Rs. 5,000.

5th.—The Panna group in Bundelcund, between the Rivers Sonar and Sone. The Diamond beds in this group lie near Bengal, Behar and Allahabad on the south bank of the Ganges. The most productive Diamond mines in this group were, in 1860, at the village of Sukariah, situated about 20 miles from Panna. Four kinds of Diamonds were found here; 1st *Motichul*, clear and brilliant; 2nd *Manik*, verging in color to green; 3rd *Panna*, with a faint orange tint; 4th *Bansput*, dark-colored.

There are also Diamond mines in Siberia, Brazil, South Africa, Australia, Borneo, Sumatra, Java, and the Celebes Islands. It had been the theory of Pliny and other ancient naturalists that Diamonds were generally to be found in the gold beds, and this has most remarkably been borne out by facts. Upwards of 50 Diamonds were said to have been found in the gold mine of Adolph, (Siberia), near the Ural Mountains (1830 to 1833).

The discovery of the Diamond mines of Brazil which occured in 1730, was, like that of the Indian mines, the result of chance. Some miners searching for gold in the districts of Serro do Frio, came across certain pebbles of peculiar hue and lustre, which, when carried home, were given to children and used as counters in card play. They fell soon after into the hands of an officer who had spent some years at Goa in the East Indies. Struck with their symmetry and weight, he caused some of these stones to be sent to Lisbon; the Dutch Consul at which place, having examined them carefully, pronounced them to be genuine Diamonds. The Diamond district of Serro do Frio is about 60 miles in length and 27 in breadth. Diamonds have also been found in the remote provinces of Goyazes and Matto Grosso. At one time the prejudice against the Brazilian stones was so strong that the merchants were obliged to export them to India and thence to Europe in order that they might pass for Indian Diamonds. The places which yielded the greatest quantity of Diamonds were Diamantina (in the province of Minas Geräes), Bahia, (the old capital of Brazil,) and the beddings in the Paraguay and its many tributaries.

In 1840, M. Hericart de Thury announced to the Academie des Sciences that Diamonds had been discovered in the River Gumel, in the Algerian province of Constantine, Africa,—mingled with gold-dust, brought down by the stream. One specimen

weighing 3 carats was bought for the Ecole des Mines, Paris; another of 5 grains for the Musée de L'Histoir Naturelle, (Museum of Natural History) and the 3rd, by the Marquis de Drée. The discovery of the Cape Diamonds is connected with a story very much the same as that of Diamonds of other places. Amongst the number of pebbles used as playthings by a child of one Mr. Jacob (a Dutch farmer who had settled near Hope Town), was one pretty stone whose brightness attracted the attention of the farmer's wife. This was afterwards shewn by Mrs. Jacob to a neighbour, named Schalk Van Nickerk, who requested Mr. J. O'Reilly, (a hunter and trader, then passing through the interior of the country,) to ascertain its nature. This pebble being sent through Mr. Boyes to his friend Dr. G. W. Atherstone, of Graham's Town, that excellent mineralogist boldly declared it to be a real Diamond. This was in March 1867, when the Universal Exhibition in Paris was about to open. The first opportunity was taken to present it at the Exhibition, where it remained for the whole period it was open and was, at its close, purchased by Sir Philip Wodehouse, then Governor of the Colony, (and afterwards the Governor of Bombay,) for the sum of Rs. 5,000. The weight of this Diamond was known to be $21\frac{3}{16}$ carats. Several other fields have since been discovered, of which some lie in the Colony of Griqualand, west, which has come under British rule since 1871.

Australia was generally known to be the land of gold, but now it bids fair to be the land of Diamonds too. New South Wales was the only place in Australia which had yielded a sufficient quantity of Diamond, such as to invite exploration. In a certain report written in 1851, Mr. E. H. Hargraves, and the Revd. W. B. Clarke, referred to some specimens of gold and to a number of gems including what they called rather vaguely, "a small one of the Diamond kind," which was found in Reedy Creek, near Bathurst. But it was chiefly the Revd. gentleman named above who first drew public attention to the Diamonds of New South Wales. Four specimens were brought to him from the Macquaire River, near Sutton's Bar, in September 1859, and a fifth from Burrendong, in October. In the mean time he had collected Diamonds from Pyramul and Calabash Creeks. It was in July 1869, that a company, called that of the Australian Diamond Miner's, began in right earnest the work of hunting after Diamonds. A few years ago a Diamond field has been opened up near Binjera, in the New South Wales. This town is situated on the Horton (popularly known as the Big River) and is about 400 miles north of Sydney. In 1852 some Diamonds were discovered near Echuca, about 20 miles south-east of Adelaide. In 1862 the discovery of a Diamond in the Ovens district (in Victoria,) was announced by Mr. George Foord. It was a transparent yellow

crystal, with perfect edges, weighing about 2 grains.

The first Australian Diamond ever brought to England was presented by Sir Thomas Mitchell to the Museum of Practical Geology in Jermyn Street. This small stone weighs $\frac{3}{4}$ of a carat and was found near Ophir, west of Bathurst, New South Wales.

The Diamond mines of Borneo are all on the west side of the mountains known as the Ratoos Range.

About the year 1840, some Diamond beds were discovered in the district of Dolodoulá in the Island of Sumatra.

COLORED DIAMONDS.

THE Hindus divide Diamonds into four classes, according to their castes. Those that are of clear and pure water belong to the *Brahmana* class; those that are clear and are of the color of honey, to the *Kshetriya;* the cream-colored, to the *Vaisya* and the greyish-white, to the *Sudra*. Diamonds of several colors have been found, principal among which are the Blue, Red, Green, Olive, Black, Fire-colored and the Yellow.

The Blue Diamond is a thing of great rarity and, consequently, of very great value. The first Blue Diamond on record was the one bought by Tavernier

in India, in 1642, and sold to Louis XIV. It weighed in the rough, 112¼ carats and 67⅛, when cut and kept in the French Regalia. In 1792, it was abstracted from the *Garde-Meuble*, where it was kept with the rest of the French Regalia, after they had been seized. All trace of this stone was lost since that period till 1830 when a Blue Brilliant was found in the possession of one Mr. Daniel Eliason, which was perfectly identical with the lost stone in quality and color. It was afterwards traced to Mr. Henry Thomas Hope and was then known as the Hope Diamond, weighing 44¼ carats. This difference in weight with the original stone is thought, by some conjecturers, to have been due to reduction by cleavage. The smaller part weighing 6 or 7 carats (most assuredly the cleavage of the larger one) turned up in the market in April, 1874. It was purchased in Geneva at the sale of the late Duke of Brunswick's jewels and now passes by the name of the "Blue Drop Diamond."

The only specimen of a red Diamond known to English jewellers is the one bought by Mr. Joseph Halphen of Paris, from a London firm.

A beautiful green stone of 80 grains is said to have fetched Rs. 360, at the sale of Marquis de Drée. The King of Saxony is in possession of a green Diamond which forms the button to his state hat. The finest specimen of a Diamond of this color was obtained for Rs. 2,000, about 20 years ago.

It was afterwards sold for Rs. 3,000. It subsequently fell into the hands of a jeweller in Bond Street, who sold it to an American gentleman for Rs. 6,000. Mr. Charles Drayson is its present owner and is known to be quite unwilling to part with it.

Black Diamonds of very great beauty sometimes come from Borneo. They are so remarkably hard that the ordinary Diamond-dust cannot make the slightest impression on them. They can be cut or polished by using their own dust. A coal-black Diamond was exhibited at the World's Fair of 1851, by Mr. Joseph Meyer. It weighed 350 carats. A black Diamond was seen about nine years ago, at Charles Nephews & Co., Jewellers, of Calcutta.

The yellow Diamonds are the most common of all.

Mode of Cutting—Indian and European.

THE Diamond, as mentioned before, can only be cut by itself in the form of a fine powder, which is generally prepared from defective stones and from the refuse in cleaving and cutting. This being put into a mortar of hardened steel is beaten until it is fine enough for use. Reference to the fact that Diamond is made to cut itself, is made in the touching verses composed by Charles I, on the night after his condemnation.

> "With mine own power, my majesty they wound,
> In the king's name the king himself's uncrowned;
> *So doth the dust destroy the Diamond.*"

The art of Diamond-cutting seems to have had its origin in India and that, at a very early period. Indirect evidences might be adduced to support this fact. Garcias ab Horto, (writing in 1565,) remarks that the Indians preferred the Diamonds of the "old rock," particularly those in their natural state, (which they called "Naifes,") to those that were *polished by human art*. Tavernier in visiting the Roalconda mines in 1665, found a large number of Diamond-cutters at work there. Each of them was furnished with a wheel of steel about the size of a dinner-plate. They worked on only one stone at a time but did so with great rapidity. The principal consideration which guided the Indians in cutting Diamond was that it should lose as little of its size as possible and they would rather leave it in an irregular shape than diminish it to any great extent—a practice, in direct opposition to the system now adopted in Europe.

The discovery of the art of cutting and polishing Diamond by means of its own dust, is attributed to Louis de Berquem, of Bruges, who is known to have constructed, in 1476, a polishing wheel in which Diamond-dust was used instead of Corundum, which the Chinese and Hindus had hitherto employed. But there are several instances to prove that Diamond-cutting was known in Europe, previous to this time. The clasp of the royal cloak of King Charlemagne was set with Diamonds. In the year 1290, a corporate body of gem-polishers

and cutters was formed in Paris; and in 1373, there were Diamond-polishers in Nürnberg. In 1434, Guttenberg learned gem-cutting and polishing of Andreas Drytzehen of Strasbourg. Amongst the jewels of Louis, Duke of Anjou, exhibited in the years 1360-1368, were several Diamonds; one of which was cut into the shape of a shield; another, in the form of a round mirror; a third, in that of a lozenge, &c. &c. &c. Of the pupils of Louis de Berquem, some went to Antwerp, some to Amsterdam, and others to Paris. The Diamond-cutting made considerable progress in this last place, under the patronage of Cardinal Mazarin. He had ordered twelve Diamonds of the French Crown to be newly cut and these were henceforward known as the "twelve Mazarins."* At the present time, Diamond-cutting is a flourishing trade in Holland and is chiefly in the hands of the Jewish inhabitants. Diamonds are now cut in a variety of forms, the principal among which are the Brilliant, Rose, Table, and the Lasque.

The Brilliant form is said to be the crowning invention in the art of Diamond-cutting. It is the form most esteemed, as it exhibits the peculiar lustre of the stone to the best advantage. But in this there is a larger waste of the material than in

* After they had disappeared after the Revolution of 1830, no one knew what became of them. At the recent betrothal of King Alphonso with Princess Mercedes, an Amsterdam merchant came to Madrid with twelve Diamonds which, he said, he was commissioned to sell by an owner who wished his name to be kept secret. Competent authorities have, upon careful examination, pronounced them to be the long lost Mazarins.

any other mode. This style of cutting was introduced by Vincenzio Peruzzi (or Vincente Perggi,) of Venice, in the latter end of the 17th century. "The Brilliant is formed of two truncated pyramids by a common base; the upper pyramid being much more deeply truncated than the lower; the upper side of the stone presenting a table of 32 facets inclined under different angles, and the underside, 25 facet. The correspondence between the upper and lower facets is arranged so as to multiply the reflection and refraction." Some explanation is necessary to render the technical names of the several parts of a cut Diamond intelligible to the lay reader. "The plane surface at the top is called the table; the bottom plane is called the *culet* or *culette;* the junction of the upper truncated pyramid with the lower is the *girdle*; and the lower pointed portion is called the *pavilion*. The facets are small triangular spaces or planes." The Brilliant is said to be single, double or old English cut (otherwise called the star single-cut), according to the number of facets. The English cutters make the girdle rather sharp but the Dutch make it broader. Brillonéts are those stones which are cut as Brilliants on the surface but have neither culette nor girdle. These are very rare.

The "Rose" cut has been in use since 1520 and resembles an opening rose-bud. It is formed by covering the rounded surface of the stone with equilateral triangles, placed base to base, making

the figure of a rhomb. The number of facets together with their position determines the different names of the Rose. Thus 24 facets make a Dutch Rose; the same number, but less raised, a Brilliant Rose; 36 facets, a Rose Recoupée &c. The circular stones are best suited for "Rose" cutting.

The Table-cut is made of those stones which, with considerable breadth, are of very trifling depth. It is produced by a series of diminishing four-sided planes below the girdle.

Lasques are formed from flat or veiny Diamonds and are said to be manufactured in India. The Indian cut has according to some, an upper part, lower part, and girdle. Its usual form is that of a single-cut Brilliant. But as the effects produced are not of much consequence, the stones are generally re-cut.

The point-cut was well known to Kentman who wrote in 1562. Some precious stones may either be cut as four-sided pyramids, or are so formed by polishing the faces of the octahedron and making them exactly true and regular. This style is only found in old ornaments.

Engraving.

According to Blum, the discovery of the art of engraving the Diamond is assigned to Ambrosius Caradosso, a Milanese, and engraver to the Mint of Pope Julius II. He is said, in the year 1500, to have

executed upon a Diamond the figure of a Father of the church. But Paolo Morigia gives the credit of the discovery to Trezzo, the famous cameo-artist of Milan and asserts that his first attempt was the Coat of Arms of the Emperor Charles V. Clement Birago, a pupil of his, is known to have engraved upon a Diamond a portrait of Don Carlos, intended as a betrothal present to Anna, the daughter of the Emperor Maximilian II. He is also said to have engraved on Diamond the Spanish Arms as a signet for the same prince. One Jacobus Thronus (believed to be a Hollander) engraved on a Diamond, the Arms of Mary, Queen of Scots. Among the Hope precious stones, there were several engraved Diamonds. One of these had the bust of the Emperor Leopold I on a large Table-Diamond. Costanzi, who flourished at Rome in the beginning of the 18th century, is known to have executed several engravings on Diamonds, prominently amongst them, a Leda and the heads of Antonius and Nero.

In the collection of Her Most Gracious Majesty, our Empress, is preserved the signet-ring of Charles II, when he was the Prince of Wales; the device of which is the ostrich plumes between the letters C and P, very neatly cut upon a large yellow Diamond, a table $\frac{1}{2} \times \frac{7}{8}$ inch in dimensions, quaintly fashioned into a heater-shaped seven-sided shield. Louis Siries, gold-smith to Louis XV, is also said to have done some engravings, one of which is reported to be a very minute head of Julia, (daughter

of Titus,) executed upon the upper table of a regularly cut Brilliant.

The price of Diamond. Its flaws and defects; mode of testing.

THE price of Diamond, as of any other commodity, depends entirely upon the law of supply and demand. It is therefore well nigh impossible to fix a price which would be a safe guide to the intending purchaser, for all times. Approximate prices can, however, be given, when the market is supposed to be normal. In no other object of commerce, there are so many faults and imitations, of which the inexperienced should beware, as in Diamonds and other precious stones. The value depends materially upon the degree of perfection in which the articles are found when offered for sale. Amongst the most frequent faults are (1) *feathers, i.e*, little rents or fissures in the inside of the stone. (2) *clouds, i.e.*, gray, brown, and white specks, which look very much like clouds. These give great deal of trouble when working the stone. (3) *sands*, or little seed-like bodies within the stone, of white, brown and red color. These are also called *dusts*, when very fine and found in large number in a stone.

A Diamond, wanted to be sold to the best advantage, must be perfectly free from the faintest tinge of color of any sort; must have no flaws, or

specks or fissures in any part; must be bright and lively and free from what is technically called "milk" or "salt," which are semi-opaque imperfections in the body of the stone. To ascertain if any of the above flaws exists, the stone should be breathed on until its lustre is temporarily destroyed and then the imperfections will be apparent. The stone must also be well-proportioned and properly cut. Even to the least experienced, the lustre of a Diamond when cut is sufficient to establish its identity. Some colorless Topazes, Emeralds, Sapphires and the white Zircon have sometimes been passed off as Diamonds. If the surface of the stone be the least scratched by the action of a fine file, it is not a Diamond. The rays of the sun easily pass through other gems, but in the Diamond they are refracted by the surface, which causes the superior brilliancy. According to Mr. Milburn, if the coating of a rough Diamond be smooth and bright with a little tinge of green in it, it is not bad; but if there is a tincture of yellow with the green, it is a soft, greasy stone, and will turn out bad. Though the specific weight of the Diamond is nearly the same as that of the Topaz, the one can be distinguished from the other by its electrical properties. The Topaz retains its electric powers several hours after it has been developed by friction, whereas the Diamond loses it in the course of half an hour. The Diamond can, by its weight, be distinguished from colorless Corundums,

whose weight exceeds that of the former in the proportion of 8 to 7.

The jewellers of old used the "tincture" test to distinguish the real Diamond from the spurious, of which so many were then current, as the white Sapphire, the Citrine Beryl, and the Crystal cut into a pyramid. This tincture was a varnish made of ivory-black and mastich applied to the back of the stone, which, if it was a real Diamond, became all the more brilliant on account of this back ground; if any other gem, it became dull and lustreless showing the black through its substance. Some used the oil exuding from a roasted grain of wheat darkened with ivory-black, others backed the stone with a bit of black silk. The "Novas Minas" white Topaz of Brazil, known there as the "Slave's Diamond," is now the only stone which has any chance of being passed off for a Diamond. Though it is very hard and brilliant, it very much lacks "the Adamantine lustre and iridescence."

The terms, first water, second water, mean only first and second quality. Perfect Diamonds should be as clear as drops of the purest water; and they are of the second and third water, according to the degree of clearness in them, until decidedly yellow or brown, when they come under the category of colored stones. These colored Diamonds, on score of their rarity, are sold at fancy price.

Diamonds are generally valued per carats and it is necessary to explain the term. The word is

probably derived from the name of a bean, the fruit of a kind of *Erythina*, which grows in Africa. The tree which gives this fruit is termed by the natives ".Kuara" or the sun. These fruits, when dried, were afterwards imported into India and here used for weighing the Diamond. They have now been universally adopted.

4 grains make ...	...	1 carat.
6 carats or 24 grains	...	1 penny-weight.
151½ carats ...	...	1 ounce troy.

But a carat is not of the same weight in all countries; for instance, in England it is equal to 205,4090 milligrams; in France, 205,5000; in Borneo, 105,000; in Madras, 207,3533, &c. &c.&c.

The following is an approximate price-list as given by standard authorities.

Diamonds below 2 grains.

Inferior, from ...	£ 4 to £ 6	per carat.
Medium ...	£ 6 to £ 8	,, ,,
Good	£ 8 to £10	,, ,,
Fine	£10 to £12	,, ,,
If over 2 grains, Fine	£12 to £15	,, ,,
Over 3 grains ...	£15 to £20	,, ,,
Of one carat ...	£20 to £23	,, ,,

But the valuing of rough Diamonds is not to be made according to the above standard. The form and proportion of the crystal must first be taken into consideration, for, on these only, the loss of weight in cutting chiefly depends. Then, care must also be taken to distinguish the degrees of color and

the purity of the specimen. The best forms to select would be the octrahedral and the rhombo-dodecahedral. In valuing large rough Diamonds and specially those that came from the Cape, the fact should always be remembered that tints of color may be brought out in the cutting of a stone, which do not at all appear in its rough state; perfect polish and the power of reflection natural to the stone intensify any tint of yellow existing in it.

The Supernatural and Medicinal Properties attributed to the Diamond.

The mythology of all nations in the world attributes supernatural influence to almost every thing in nature. Trees and fields, temples and stones, mountains and rivers,—all were supposed to be the abode of good or evil spirits. Anselm Bœce De Boot, physician to the Emperor Rodolph and Maximilian II, wrote in 1664, as follows: "From their purity, beauty, and brilliancy, it is most probable, gems were selected as receptacles for good spirits, even as filthy, stinking and frightful places are usually the abodes chosen for evil and unclean spirits." Diamond being of all stones, the purest, hardest and most brilliant, it was naturally considered to be the most powerful in spiritual influence. It was consecrated to all that was holy and heavenly, and was known to have been a powerful charm, and, when under the influence of the planet Mars,

productive of great success. For many centuries past it was thought to be a most potent talisman against poison, pestilence, witchery, insanity, evil spirits and night-mare. It was esteemed a safe-guard to virtue. Though it had the power of preventing evils, as above stated, on external application, (i.e. if worn,) it had a quite disastrous effect, if taken internally. Diamond-dust had such a fatal poisonous property that nothing could save the unfortunate who swallowed it. The Diamond was also supposed to bestow victory, fortitude and strength of mind. It softened wrath and strengthened wedded love; hence it was called the stone of reconciliation. It was also an infallible test of conjugal fidelity. A Diamond placed under the pillow of a married lady, without her knowledge, would make her reveal, during sleep, any secrets of her life, which she might have to conceal from her husband. Though it was believed to be incombustible, its lustre and other properties were supposed to be affected by heat. Hence, perhaps, the ancient practice of taking Diamond rings off the finger at bedtime, and putting them in a cup of cold water or on a marble, or some other cool surface. To the Ancients, Diamond represented inexorable justice and immutable fate. Hence the judges of the Hades were described as having hearts and bosoms of *Adamant*. The clouds which covered Destiny were also described as being of Adamant. To the moderns, it is a symbol of inno-

cence, constancy, faith, strength, &c., &c. A gem, (supposed to have been a Diamond), worn in the girdle, by Aaron, the High Priest, had, according to a Jewish legend, marvellous properties. It would become dark and dim, if brought into contact with a man, actually guilty: if the accused was really innocent, it would shine on with increased brilliancy. If the sins of the Hebrews were to be punished with death, the stone would put on a bloody color. But the most absurd and unique virtue, attributed to Diamond—and to no other gem—was the power of multiplying its species. Bœtius De Boot makes serious mention of a lady who possessed two hereditary Diamonds, which produced several others and thus left a generation.

CELEBRATED DIAMONDS.

The Koh-i-noor.

Perhaps there is no other jewel in the world which is so much renowned for its antiquity and for the interesting romance with which it is connected as the *Koh-i-noor*. It is so old that some attribute its ownership to Karna, the king of Anga, who first discovered it near Masulipatam, in the bed of the Godavery, 5000 years ago. Other traditions speak of Rajah Vikramaditya of Oujien (56 B. C.), as having been the happy possessor of it. All subsequent trace of this stone was lost till it was taken

from the king of Malwa by Ala-ooddeen, in 1304. After the defeat of the Pathans by the Moguls in 1526, it remained in possession of the latter till the invasion of Nadir Shah. When Nadir Shah came to take possession of Delhi, Mahamood Shah, the then Emperor, had to give up every valuable thing in his treasury, except this jewel, which he used to keep concealed in his turban. A woman in the harem betrayed this fact to Nadir, who, strongly bent upon having it, planned a grand festival in which both the conqueror and the conquered were to meet and swear friendship. Nadir Shah proposed an exchange of turbans and thus managed to get possession of the stone. It was he who gave it the name *Koh-i-noor*, or the "mountain of light." From him it descended to his son, from whom Ahmed Shah, the founder of the Cabul dynasty, succeeded in getting it, by professing friendship in his time of distress. Shah Shujah, the son and successor of Ahmed Shah, being driven out of his kingdom by his brother, Mahmood, took away the *Koh-i-noor* with him and made it the companion of his exile. Runjeet Sing, the celebrated "Lord of the five rivers," contrived to get him at Lahore, where he was at once put to prison and given to understand that his release could be effected if he would part with the jewel. Suffering with his wife and family, all sorts of privation and misery at the hands of Runjeet, Shah Shujah at last consented to make over the thing to him. This was done on

the 1st June, 1813. Struck with the brilliancy of the stone, Runjeet asked him, "at what rate do you value it;" to which he replied, "good fortune: and that is always the property of those who had vanquished their enemies." The Diamond was now set in a bracelet and was always worn by Runjeet. People attached bad luck to the possessor of this stone, for it would appear that all who had it in their hands subsequently came to grief, and an attempt was therefore made to make it over to the idol Juggernath of Puri. This was never done and it was occasionally worn by his successors. After the murder of Shu Sing, it was deposited in the Lahore treasury, until Dullip Sing, (the son of Runjeet), was stationed at Lahore with an English Regent. When Punjab was annexed to the British Crown, all the state-jewels of Lahore were confiscated by the East India Company. It was stipulated that the *Koh-i-noor* should be presented to the Queen. It reached Her Majesty on the 3rd June 1850 and then weighed 186 carats. Its original weight, when it was with Arungzebe, was 793 carats. This reduction was due to the unskilfulness of Hortensio Borgio, a Venetian lapidary, who had been entrusted with the cutting of it. The Emperor had been so much displeased with his work that instead of paying for all his labors, he dispossessed him of his property and was with great difficulty persuaded to leave him his head. This stone created quite a sensation in the great

Exibition of 1851, where it was valued at 14,00,000 of Rupees. The re-cutting of this stone being thought necessary, Herr Voorsanger of Amsterdam was selected to do it. The operation (conducted by steam) which commenced on the 6th July, was completed at the end of 38 days of 12 hours each, and is said to have cost 80,000 Rs. The *Koh-i-noor* has now assumed the form of a regular cut Brilliant, weighing 106⅛ carats and is one of the principal jewels in the British Crown.

The Great Mogul.

THIS stone is often confounded with the *Koh-i-noor*. It is reported to have been found in or about 1650, in the Coloor mines, a place about 7 days' journey from Golconda. Meer Joomla, by birth a Persian, was the Grand Vizier and General to the King of Golconda. He had amassed enormous wealth, (principally by farming, under other names, the Diamond mines of the place,) and thus made himself the eye-sore of his master, who had on one occasion openly threatened his life. The Vizier sought and obtained the aid of Prince Aurungzebe, then Governor of the neighbouring provinces, and with his co-operation, surprized the King of Golconda and was about to make him surrender when the Prince was re-called by his father the Emperor Shah Jehan. Meer Joomla ingratiated himself into the favor of the great Emperor by making him magnificent presents, amongst

which was the "Great Mogul." Tavernier relates that he saw this Diamond at the Court of Aurungzebe, and that it weighed at that time 787½ carats. It was at this stage of its history that the stone has come to be confounded with the *Koh-i-noor*. The same story about the cutting by Borgio, about Nadir Shah's trick in obtaining it, &c., is repeated in connection with this Diamond. Some conjecture that Tavernier has described one large stone as having been seen by him in the Court of Aurunzebe. If there had been another of the same weight and size, it must have surely been noticed by him. Hence it is thought that the *Koh-i-noor* and the *Great Mogul* are merely convertible names. Others suppose that the Great Mogul was a personal present to the Emperor Shah Jehan and most naturally it remained in his possession when he was in prison,—at the time of Tavernier's visit, and that consequently that traveller had no opportunity of examining it. They further believe in its existence amongst the regalia of the Persian Crown and in its having been designated there as the "Derya-noor," or "the ocean of light." But the drawings of the Shah's Diamonds which have lately been sent up to England, do not confirm this assertion. There has another theory been started which makes Borgio cut up the big stone into *three;* the one of which is now known as the *Koh-i-noor;* the other, as the *Great Mogul,* and the third was captured amongst the jewels of some petty Indian

Chief. But the description which Tavernier gives of the character of the stone he saw, differs materially from the actual character of the *Koh-i-noor*. "It was circular, rose-cut, very deep, of fine water, with but one little crack externally and one flaw internally and the work upon it that of an European lapidary; whereas the *Koh-i-noor* was in outline an irregular ellipse, facetted to no definite pattern, very flat, exhibited no more *water* than a bit of rock crystal, had several flaws, besides a large deficiency or fracture at one end and rude grooves cut in the sides, whilst all the work upon it was of that peculiar character, which the least experienced eye would detect at once as that of a Hindu Diamond-cutter."

There is one Diamond of the name of *Derya-noor* which is said to be in the possession of Nawab Abdool Gunny of Dacca, East Bengal, but whether it is identical with its great name-sake, we are not in a position to state.

The Pitt or Regent Diamond.

If not the largest, the Pitt or Regent Diamond is generally looked upon as the most perfect and beautiful Diamond in existence, remarkable alike for its shape, proportion and fine water. It weighed 410 carats in its original state. According to the story with which its history is connected, it was found by a slave at Puteal (about 135 miles

from Golconda) and kept concealed in the calf of one of his legs which he had purposely wounded and bandaged, for its reception. An English sailor promised to find a purchaser for it, provided he was paid half the value. But bent upon having the whole of the proceeds to himself, he lured the poor slave on board his ship and pitched him over the water. This Diamond was sold by him to a celebrated Parsee merchant named Jamchand, for the sum of 10,000 Rupees. Jamchand sold it, in 1701, to Mr. Thomas Pitt (grand-father of the Earl of Chatham,) the then Governor of Fort St. George, Madras, for 1,25,000 Rupees. The operation of cutting it into a perfect Brilliant, which was finished in two years, reduced its weight to 136$\frac{7}{8}$ carats and cost him Rs. 50,000; 35,000 of which, however, was recovered by selling the fragments. The Duke of Orleans, Regent of France, bought it of Pitt for 13,50,000 Rupees. This Diamond was stolen from the *Garde-meuble* in 1792, but was restored to its possessor most mysteriously. The Republic then pledged it to a Berlin merchant from whom it was again redeemed. The Emperor Napolean I. used to wear it in the pommel of his sword and always considered it to be the key-stone to all his future greatness. It was shown in the French Exhibition of 1855.

The Orloff or Amsterdam Diamond.

THIS stone formed, according to one account, one of the eyes of a Hindu God, and was stolen away

by a French Grenadier of Pondicherry, who had, with that object in view, taken refuge with the Brahmins and professed their faith for some time. It was afterwards sold for Rs. 20,000 to an English sea-captain who resold it to a Jew for 1,20,000 Rs. He, again, sold it to the Armenian merchant Shafras from whom it was purchased at Amsterdam, in or about 1772, by Prince Orloff, for presentation to Catherine II, at 9,00,000 of Rupees and a life-annuity of 40,000 Rupees and the grant of a Russsian nobility to the seller. Another account says that it was one of the stones taken away by Nadir Shah from the Moguls; that it had a prominent place in his throne; and that it had, after his assassination, passed into the hands of one of his Affghan Generals and thence to the Armenian merchant Shafras. This stone resembles in its outline the "Great Mogul," as described by Tavernier, so closely, that, but for the difference in the weight, it may be taken for that long lost Diamond. A third account supposes it to have been brought to Russia by Lazarus Lazareff, the head of the Armenian family of that name, and grand-son of Manouk Lazareff, treasurer to Shah Abas II. Hence it is called by some the "Lazareff" Diamond. It is now placed in the Russian Imperial sceptre and weighs 194¼ carats, and, like the *Koh-i-noor,* has the underside flat and is rose-cut. Its size is about that of a pigeon's egg. The water is of a rather yellowish tinge.

The Nassuck Diamond.

THIS stone was originally found among the spoils captured from the Mahrattas at the conquest of Deccan, under the command of the Marquis of Hastings. It was then as large as a good-sized walnut and weighed 89¾ carats. But when re-cut, in London, as a Brilliant, by order of its proprietor, the Marquis of Westminster, it weighed 78⅝ carats. It is very bright and pure but is very badly shaped. The East India Company had sold it to Messrs. Rundell and Bridge, who, on their retirement, sold it by auction to a jeweller for 72,000 Rs., though it was valued at three lacs.

The Nizam.

THIS stone is said to have been found at Golconda and is now almost in its primitive condition. It weighs 340 carats. It was by some ominous accident broken asunder in the year of the Indian Mutiny.

The Shah of Persia.

COSROES, the younger son of Abass Mirza Shah, of Persia, presented this stone to Emperor Nicholas of Russia. It weighs 86 carats and is perfectly pure and brilliant. It is only partially cut; many of its natural octahedra being preserved. The interest of this stone is enhanced by the Persian

inscription it bears of its former owners, engraved as follows :—

EK-BEK SHAK,
NIZIM SHAK,
FETH ALI SHAK, } *Lords of Irostan.*

Its shape is that of a long prism.

The Pacha of Egypt.

ALL that is known of this stone is that it was found in the possession of Ibrahim Pacha. It weighs 40 carats; is of an octagonal form, Brilliant-cut and of very good quality.

The Mattam Diamond.

THIS stone belongs to the Rajah of Mattam, Borneo, and is at present the largest Diamond known; its weight being 367 carats. It was found at Landak, Borneo, in the year 1787. It is egg-shaped; is of pure water and has a small indentation at the short end. Notwithstanding the many battles fought for it, this precious stone is still in the possession of the Rajah. The Dutch Governor of Batavia offered for it five lacs of Rupees, and two men-of-war, with stores and ammunitions complete; but the owner refused to part with it on any account, considering it to be a talisman, on the possession of which depended the fortune and hapiness of his family. The Malayese believe that all kinds of disease can be cured by means of the water in which this Diamond has been steeped.

The Sancy Diamond.

The early history of the Sancy Diamond is not minutely traceable. According to some, it came from India and, in 1479, fell into the hands of the King of Portugal, Don Antonio, who, on the occasion of his visit to England, made with the purpose of securing assistance in prosecuting his claims to the throne, which was then in the possession of the Spaniards, pledged it with Queen Elizabeth for £ 5,000 sterling. To avoid further importunities from the Portugese Pretender for more money, the Queen returned the Diamond to him, giving up all claims to the sum she had advanced. This stone was subsequently sold by him to Nicholas de Harlay, Baron de Sancy, a Huguenot gentleman. From this owner the stone has assumed the name "Sancy." It was borrowed of the Baron by Henry IV of France. The messenger sent in charge of this valuable stone was waylaid and murdered by robbers, but, acting up to previous arrangements, he managed to elude them, by swallowing it. It was afterwards taken out of his stomach by the Baron, in whose family it remained for more than a century. It was next traced to James II of England, who, in his exile (1688) carried it to France. There it was sold to Louis XIV for 2,50,000 Rupees. Louis XV wore it in the clasp of his hat, at his coronation. In the French revolution of 1792, along with various

other Crown jewels of France, the Sancy was lost, until 1830, when it was found in the possession of a French merchant. In 1838, the Prince Paul Demidoff bought it at 7,50,000 Rupees. In 1865 Messrs. Garrads of London purchased it of the Demidoff family, for the late Sir Jamsetjee Jeejeebhoy of Bombay, at two lacs of Rupees.

This stone is almond-shaped, of very fine water and weighs $53\frac{1}{2}$ carats. The cut is evidently Indian.

Charles the Bold's Diamond.

According to some, the Sancy is quite a distinct thing from what is called Charles the Bold's Diamond. Those who confuse the one with the other, say that the Sancy, after it was brought from India, fell first into the hands of Charles the Bold, Duke of Burgundy, and then into those of the king of Portugal. Those who want to establish a separate indentity for "Charles the Bold's Diamond," affirm that this was one of the three Diamonds which Charles the Bold had given to Louis de Berquem to be experimented upon in rose-cutting. After the defeat at Granson, the Duke's Diamond was found by a common soldier, enclosed in a valuable box. Prefering to have the latter, the soldier threw away the stone, but subsequently changing his mind, picked it out from under a waggon and sold it for a florin to a priest who, in his turn, sold it to a citizen of Berne for

three francs. Jacques Fugger, a famous merchant, of the Nuremburg family, bought it of the Bernese Government. From this family it came into the hands of Henry VIII, whose daughter Queen Mary, brought it, in her dower, to Phillip II. We have already noticed that a large Diamond was pledged by Don Antonio with Queen Elizabeth, and from this portion of the history, the Sancy, (which was evidently the stone pledged by Antonio) is confounded with the Burgundian Jewel. It was a matter of utter impossibility for the latter to have passed into the hands of Antonio—one, who was known to have been the mortal enemy of Phillip's. By a strange chance, it came back to the great-grand-son of its original owner, Charles the Duke of Burgundy. Its present whereabouts are unknown.

The Florentine Brilliant.

THIS stone was, according to a tradition, bought for a trifle at a curiosity stall in Florence, being then considered as nothing more than a yellow crystal. The history of this stone is sometimes confounded with that of Charles the Bold's. The same story regarding its being found by a soldier and sold by him to a priest is also repeated in connection with the history of this stone. The fact is, Charles the Bold had three Diamonds of very great beauty and value, and it appears that the history of the two is confused with one another. The third is the Sancy. We have already noticed the

story in connection with what we have called Charles the Bold's Diamond. The story about the other stone, which we will designate as the Florentine Brilliant differs from that of the other, from the point, where the gem was sold by the priest. Instead of its being purchased by Fugger (as in the case of the other stone), the story makes it come into the hands of a rich Bernese merchant, Bartholomew May. In 1482, it was sold to a Genoese, who, in his turn, sold it to Ludovico Sforza the Moor, Duke of Milan, for 14,000 ducats. After the fall of the house of Sforza, this stone came into the possession of Pope Julius II, who presented it to the Emperor of Austria. It is also called the Grand Duke of Tuscany or the "Austrian Yellow," owing to its decidedly yellow color, notwithstanding which, it is valued at 10,50,000 Rs. It is cut as a double-rose and weighs 139½ carats.

The Braganza.

THIS stone was discovered in Brazil, in 1741, and weighed, in its rough state, 1680 carats. It is of the size of a hen's egg, of deep yellow color and is reported to be valued at 58,35,00,000 Rupees. But doubts are entertained as to its being a Diamond, it being generally believed to be a white Topaz, and as the Portuguese Government, of whose Crown Jewels it forms a part, would not suffer it to be cut or even examined, there is very little chance of the doubts being cleared up.

The Pigott Diamond.

THIS stone was taken away from India by Lord Pigott. Over fifty years ago it was sold in a lottery for three lacs of Rupees and was subsequently bought by Messrs. Rundell & Co. for 60,000 Rupees. When sold to the Pacha of Egypt, it fetched 3 lacs of Rupees again. It is Brilliant-cut, of a beautiful shape and weighs $82\frac{1}{4}$ carats. The name of the present owner is not known.

The Hope Diamond.

A DETAILED account of this stone has already been given under the heading of "Coloured Diamonds." This beautiful and most important blue Diamond was supposed to have been taken from India by Tavernier and sold to the French Government, wherefrom it was stolen, during the Revolution. It was subsequently traced to Mr. Eliason and from him to Mr. H. T. Hope. Its original weight was $112\frac{3}{16}$ carats; when stolen from the French Regalia, it was 67; and being subsequently re-cut as a Brilliant and thereby reduced by cleavage, (which has given us its counter-part, the blue Drop Diamond,) it weighed $44\frac{1}{2}$ carats. It figured a great deal in the Great Exhibition of 1851.

The Eugènie Brilliant.

THIS perfect Brilliant was purchased by the late Emperor Napolean III, and given to the Empress

Eugènie. We are not certain whether it is still in her possession, as the greatest portion of her valuable jewelry has been sold to His Highness the late Maharajah of Puttiala, through Messrs. Hamilton & Co., Jewellers, of Calcutta. It is of an oval shape and blunt at one end and weighs 51 carats.

The Cumberland Diamond.

THIS stone was bought by the City of London for a lac of Rupees and presented to the Duke of Cumberland, after the battle of Culloden. It was one of the stones claimed by the Hanover Crown, to whom it has been restored by our Most Gracious Majesty. Its weight is 32 carats.

The Star of the South.

THIS is the largest Diamond ever found in Brazil. It was found in July 1853, by a poor Negro who was at work in the mines of Bogagen, in the province of Minas-Geräes. When rough, it weighed 254½ carats, but the cutting of it into a Brilliant has reduced it to 125 carats. It is a Diamond of the purest water and under light exhibits a lovely rose-tint. It was purchased by M. Halpen, or according to some writers, by Mr. Coster of Amsterdam, who is also reported to have cut it. It was shown in the London and Paris Exhibitions.

The Polar Star.

THIS Brilliant was at one period owned in England, but is now to be found among the Russian

Crown Jewels. It is remarkable for its purity and lustre, and is said to weigh 40 carats.

Other large Diamonds.

The Portuguese Crown possesses many large and brilliant Diamonds, foremost among which is a Brazilian stone found in 1775 by a Negro, in the bed of the River Abaité, near Rio Plata. The following is the romance connected with the discovery. Three Brazilians, convicted of some high misdemeanour were banished to the interior of Brazil, for life. These unfortunates used to beguile their time by searching for valuable matter. One day they came to the River Abaité, the bed of which had lain dry for sometime, owing to scarcity of rain. There they chanced to see a Diamond, nearly an ounce in weight, which, with the help of a priest, was taken to the Governor of Villa Rica. All the officers of this place having been satisfied as to the nature of the stone, the Governor restored the exiles to freedom and had the gem sent to Rio de Janiero and thence to Lisbon. Its weight was then 138½ carats. Some conjecturers connect this story with the discovery of the "Star of the South," with which they identify this stone.

Some very large Diamonds have come from the Cape. One was the "Star of South Africa," weighing in the rough 83½ carats and after cutting, 46½. The largest stone yet discovered here is what is now famous as the "Stewart Diamond," which

weighed in the rough state 288⅜ carats. It was consigned to Messrs. Pittar Leverson & Co., who have also in their possession the so-called "Fly Diamond" which was also discovered in this place by one Antonie. The "Dudley Diamond" weighing about 46 carats is another important stone, come from the Cape. It is triangular in shape, very brilliant, perfectly free from color and very difficult of distinction from an old Indian stone. It was sold by Messrs. Hunt and Roskell to the present Earl of Dudley.

The Brazilian Government is in possession of some very large and curious stones.

The Spanish Government is also very rich in Diamonds and other jewels.

In the Russian Treasury is a brilliant Ruby-colored Diamond of 10 carats, bought by Paul I, for 1,00,000 roubles.

Mr. Dresden, a London merchant, possesses a drop-shaped Diamond; one of the finest stones at present in the market. It was lately found at Brazil; is perfectly free from flaws and has extraordinary brilliancy. It weighs 76½ carats.

In the "Green Vaults" at Dresden, there is a green Diamond which once belonged to Augustus the Strong. It is remarkably beautiful and weighs 48½ carats. Here are also some very beautiful parures, and four very valuable yellow Brilliants, the largest of which weighs 117¼ and the smallest 52½ grains respectively.

There are two large Diamonds with the Turkish Government, one of which is of 84 and the other of 147 carats in weight.

There are several Diamonds of more or less brilliance and weight, in Burmah and China; also in the possession of some of the native princes and noblemen, in India (especially at Hydrabad, Baroda and Puttiala.) There are some very beautiful and costly Diamonds in Bengal, particularly, some with the Maharajah of Burdwan, Nawab Abdool Gunny C.S.I. of Dacca* and Maharani Surnomoye of Cossimbazar.† Some of the rich families in Calcutta have Diamonds, conspicuous alike for their size and brilliance; amongst which may be mentioned the stones set in finger-rings, belonging to the estates of Babu Kally Kissen Tagore,‡ Coomars Raj Coomar Roy and Kally Kissen Roy, and the late Babu Khelut Chunder Ghose. There are some very good Diamonds in the Mullick Family. There are also some valuable *Kanthás* or necklaces, to be found with the natives of this country, amongst which may be cited those in the possession of Rai Dhunput Singh Bahadoor of Azimgunj, Rai Budridas Mokeem (Jeweller to His Excellency the Viceroy and Governor-General of India) and of the estate of the late Babu Khelut Chunder Ghose.

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* Used by the Nawab's son as an armlet.

† Also with Joshee jee of Benares, and in the estate of the late Juggut Sett of Moorshedabad.

‡ This Diamond shows a rosy color.

Several remarkable Diamonds are to be seen in the estate of the Hon'ble Maharajah Joteendro Mohun Tagore Bahadoor, of Calcutta. Amongst those that are set in rings may be mentioned the "*Tagore Brilliant*," a Diamond of about 55 Ratis* in weight, of the purest water and very great brilliance, free from any flaws whatever; the "*Sukh-tárá*" (or the Morning Star), very white and of a round shape; the *Arundhatí* (the Sanskrit name for a certain star), flawless and of exquisite beauty and purity; and the *Banga-tárá*, (or the star of Bengal,) rose-cut, of great lustre, and of a lovely rose-tint; without the slightest spot or flaw in it. There is a brilliant Cape Diamond, (also set in a ring,) circular in shape and weighing about 34 Ratis. The large Diamond of about 50 Ratis, which is set in the *Seerpaich* or head-ornament of the Maharajah is a specimen of rare beauty. A splendid greenish Diamond, belonging, according to the jewellers, to the *Bunsput* species, (which are believed to bring good luck to the owner,) bought of the late Sooklal Johury, adorns the crown of the Maharajah's family idol. There is also in the Maharajah's estate a magnificent *kanthá*, consisting of 19 brilliant Diamonds, the largest of which weighs about 37 Ratis and the smallest, about 6. It has been valued by the jewellers at 80,000 Rupees.

* A Rati is one-eighth less than a carat.

There is also in the possession of the Hon'ble Maharajah a red Diamond, called the "Cingalese Red," set in a ring, and weighing about 10 *ratis.* The stone is so red that no layman would know it for anything else but a Ruby. But, in fact, it is a rare specimen of a Diamond, conspicuous alike for its brilliancy and flawlessness, and without having the faintest tinge of what are called the "milky" imperfections, so common in the Ruby. It is said to have been discovered in a mine at Ceylon, and to have remained for sometime in the possession of a respectable family of that place. Johurlal Mokeem, son of the late Boodh Sing Mokeem of Delhi, had this gem brought to him by a *Chulia* (petty dealer), and has subsequently sold it to the Hon'ble Maharajah.

अथ माणिक्यं।

मूलम्।

सिन्धौ रावणगङ्गायां सिंहले जन्म कीर्त्तितं।
क्षेत्राणि त्रीणि तस्य सुमणिक्यस्य जगुर्बुधाः॥ १५२॥
सिंहले तु भवेद्रक्तं पद्मरागमनुत्तमं।
पीतं कालपुरोद्भूतं कुरुविन्दमिति स्मृतं॥ १५३॥
अशोकपल्लवच्छायममुं सौगन्धिकं विदुः।
तुम्बुरे छायया नीलं नीलगन्धि प्रकीर्त्तितं॥ १५४॥

माणिकका वयान।

तर्जमा।

रत्नपारखी पण्डित लोक कहते है, सिन्धु, रावणगङ्गा और सिंहल देश इन् ही तिन जगहोंमें माणिक पयदा होता है। १५२।

कोई कोई पण्डित कहते हैं, के सिंहल, कालपुर और तुम्बुर देश यही तिन जगहोमे माणिककी खान पाइ जाति है, उसीमेसे सिंहल देशमे जो माणिक पयदा होता है, वह वहुत् उत्तम, और सुख रङ्ग, कालपुरमे जो माणिक पयदा होता है, उस्का पीला रङ्ग, और उस्को कुरुविन्द कहते है; अगर अशोकफुलके पल्लवके समान रङ्गदार होए, तो उस्को सौगन्धिक वोल्ते हैं; और तुम्बुर देशमे जो माणिक पयदा होता है, उस्का रङ्ग नीला होता है, और उस्को नीलगन्धि कहते हैं। १५३।१५४।

RUBY.

Translation.

152. According to some authorities, the ruby is found in Ceylon and the lands bordering upon the Indus and the Rávana Gangá.

153—154. According to others, ruby quarries are found in Ceylon, Kálpur and Tumbura. The rubies of Ceylon are beautifully red; those of Kálpur are yellow, and are called *kuruvinda* (rubicelle); and those of Tumbura are furnished with a blue shade and are hence called *nílagandhi* (violet ruby). That ruby which shoots a gleam green as the leaf of the *asoka* goes by the name of *saugandhika* (spinel).

মাণিক।

অনুবাদ।

কোন কোন রত্নতত্ত্বজ্ঞ পণ্ডিত কহেন, সিন্ধুনদ, রাবণ গঙ্গা ও সিংহল দেশ এই তিন ক্ষেত্রে মাণিক্য বা পদ্মরাগ উৎপন্ন হয়। ১৫২।

কেহ কেহ বলেন, সিংহল, কালপুর ও তুম্বুর দেশ এই তিন স্থানেই মাণিকের আকর দেখা যায়; তন্মধ্যে সিংহল-দেশোৎপন্ন মাণিক দেখিতে অতি উত্তম এবং রক্তবর্ণ; কালপুরে পীতবর্ণ পদ্মরাগ জন্মিয়া থাকে; এবং তাহাকে কুরুবিন্দ কহে; যে পদ্মরাগ অশোকপল্লবের ন্যায় ছায়া-বিশিষ্ট, তাহাকে সৌগন্ধিক কহে; তুম্বুর দেশজাত মাণিক নীলচ্ছায়াবিশিষ্ট এবং নীলগন্ধি বলিয়া উল্লেখিত হয়। ১৫৩। ১৫৪।

मूलम्।

उत्तमं सिंहलोद्भूतं निकृष्टं तुम्बुरोद्भवं ।
मध्यमं मध्यमं ज्ञेयं माणिक्यं चेत्रभेदतः ॥ १५५ ॥

वन्धूकगुञ्जासकलेन्द्रगोप-
  जवाननाहक्समवर्णशोभाः ।
भ्राजिष्णवो दाड़िमवीजवर्णा-
  स्तथापरे किंशुकपुष्पभासः ॥ १५६ ॥

तर्जमा।

सिंहल देशमे जो माणिक पयदा होता है, वही सबसे उमदा है, और तुम्बर देशमे जो माणिक पयदा होता है, वह वहुत खाराप और कालपुर देशका मध्यम और जगहोंके वदलनेसे माणिक तिन कसिमका होता है। १५५।

माणिकमेसे वहुत्से माणिक केत्ने वन्धूकके फुल, केत्ने घुंघची, केत्ने वीरवहुटी, केत्ने कनेलफुल, केत्ने लौके समान रङ्गदार होते है, और केत्ने वड़े चमकदार आनारके दानेके समान, केत्ने पलाशफुलके समान

TRANSLATION.

155. The rubies of Ceylon are good *par excellence*, while those of Tumbura are at the bottom of the scale, the rubies found in Kálpur occupying the middle position. Rubies vary in value in accordance with the place where they are respectively found.

156—159. Of rubies, some are like the *bandhúka** flower, some are like the *gunjá* berry, some like the cochineal, some like the China rose, some like blood, some like the seeds of the pomegranate, some like the flower of the *butea frondosa*,

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অনুবাদ।

সিংহল দেশে যে মাণিক জন্মে, তাহাই সর্ব্বোৎকৃষ্ট; তুম্বুরদেশোৎপন্ন পদ্মরাগ সর্ব্বনিকৃষ্ট; এবং কালপুরোদ্ভূত মাণিক মধ্যম বলিয়া প্রসিদ্ধ আছে। ক্ষেত্রভেদে মাণিক উত্তম, মধ্যম ও অধম এই তিনপ্রকার হইয়া থাকে। ১৫৫।

পদ্মরাগের মধ্যে কতকগুলি বন্ধূক (বাঁধুলী) পুষ্পসদৃশ, কতকগুলি গুঞ্জার (কুঁচের) ন্যায়, কতকগুলি ইন্দ্রগোপকীটের সমান, কতকগুলি জবাকুসুমের ন্যায়, কতকগুলি রক্তের ন্যায়, কতকগুলি দাড়িম্বের বীজের ন্যায়, কতকগুলি পলাশপুষ্পসদৃশ,

* A species of plant.

मूलम्।

सिन्दूररक्तोपलकुङ्कुमानां
लाक्षारसस्यापि समानवर्णाः।
सान्द्रेऽपि रागे प्रभया स्वयैव
भवन्ति लाक्षास्फुटमध्यशोभाः॥ १५७॥
कुसुम्भनीलद्युतिरागमिश्र-
प्रत्यग्रलाक्षारसतुल्यभासः।
तथापरे गोक्षुरकण्टकारी-
पुष्पार्च्चिषो हिङ्गुलवत्त्विषोऽन्ये॥ १५८॥
चकोरपुंस्कोकिलसारसानां
नेत्रावभासद्युतयश्च केचित्।
अन्ये पुनर्नातिविपुष्पितानां
तुल्यत्विषः कोकनदोदराणां॥ १५९॥

तर्‌जमा।

केत्‌ने सिन्दूरके समान, केत्‌ने लालकमलके, समान, केत्‌ने रोलीके समान, केत्‌ने महावरके समान, केत्‌ने गहेरे सुख, और गहेरे महावरके समान, केत्‌ने कुसुमफुलके समान, केत्‌ने नीलापनलियेहुये महावरके समान, और केत्‌ने गोक्षुर और कण्टीकारीफुलके समान, केत्‌ने हिंगुरके समान, और केत्‌ने चकोर, कोकिल, सारसपक्षीके आंखके समान, और केत्‌ने कमखिलेहुये लाल पद्मफुलके पेटके समान, होते है। १५६। १५७। १५८। १६९।

TRANSLATION.

some like red lead, some like the red lotus, some like saffron, some like *alakta*,* some like deep blood, some like deep *alakta*, some like the *kusuma* flower, some like *alakta* with a shade of blue, some like the flower of *asteracantha logifolia* and *kantakári*,† some like vermilion, some like the eyes of the Greek partridge, *cuculus Indicus*, or the Indian crane, and some like the interior of the half-blown red water lily.

অনুবাদ।

কতকগুলি সিন্দূরের সমান, কতকগুলি রক্ত পদ্মের ন্যায়, কতকগুলি কুঙ্কুমের তুল্য, কতকগুলি অলক্তের সদৃশ, কতকগুলি গাঢ় রক্তের ন্যায়, কতকগুলি গাঢ় অলক্তের ন্যায়, কতকগুলি কুসুমকুসুমের সমান, কতকগুলি ঈষৎ নীলের দ্যুতিমিশ্রিত অলক্তের ন্যায়, কতকগুলি গোক্ষুর ও কণ্টকারীপুষ্পসদৃশ, কতকগুলি হিঙ্গুলের ন্যায়, কতকগুলি চকোর, কোকিল ও সারস পক্ষীর চক্ষুর সমান, এবং কতকগুলি নাতিপ্রস্ফুটিত কোকনদ (রক্তকুমুদ) পুষ্পের উদরের ন্যায় বর্ণবিশিষ্ট হইয়া থাকে। ১৫৬।১৫৭।১৫৮।১৫৯।

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* The red resin of certain trees.

† *Vide antè.*

मूलम्।

प्रभावकाठिन्यगुरुत्वयोगैः

प्रायः समानाः स्फटिकोद्भवानां।

आनीलरक्तोत्पलचारुभासः

सौगन्धिकाख्या मणयो भवन्ति॥ १६०॥

यो मन्दरागः कुरुविन्दजेषु

स एव जातः स्फटिकोद्भवेषु।

निरर्चिषोऽन्तर्बहुलीभवन्ति

प्रभाववन्तोऽपि न तत्समानाः॥ १६१॥

ये तु रावणगङ्गायां जायन्ते कुरुविन्दवः।

पद्मरागसमं रागं बिभ्राणा न स्फुटार्चिषः॥ १६२॥

तर्जमा।

सौगन्धिक मणि चमकमे सख्तिमे, और भारीपनमे अक्सर स्फटिकसे जो माणिक पयदा होता है, उसके सनान है, और उसका रङ्ग थोड़े नीलापनलियेऊये लाल कमल फुलके समान है। १६०।

जो कुरुविन्द थोड़े रङ्गदार होए, वह स्फटिकसेभी पयदा होता है, अगर वह रङ्गमे कमभी होए, लेकिन उसके भितरका तेज ऐसा ज्यादा है, के बऊत रङ्गदार और छुटदेनेवाला अर्थात् अतिप्रभाविशिष्ट माणिक उसके समान नहि होता है। १६१।

रावणगङ्गामेसे जो कुरुविन्द पयदा होता है, वह माणिकके समान सुख रङ्गदार होता है, लेकिन माणिकके समान दीप्तिमान नहिं। १६२।

TRANSLATION.

160. The *saugandhika* resembles the crystal in brightness, weight and hardness; and its color is like that of the red-lotus dashed with blue.

161. Of *kuruvinda* rubies, that which is reddish, owes its origin to crystal; still its inner lustre is such as even to surpass the brightest *padmarága*.*

162. The *kuruvindas* which are produced in the *Rávanagangá*, are red like the *padmarága*, but are not so bright.

অনুবাদ।

সৌগন্ধিক মণি প্রভাব, কাঠিন্য ও গুরুত্বে প্রায়ই স্ফটিকোদ্ভব পদ্মরাগের সমান এবং তাহার বর্ণ ঈষৎ নীলের আভাযুক্ত রক্তোৎপলের সদৃশ হয়। ১৬০।

কুরুবিন্দের মধ্যে যেটী অল্পপরিমাণে লোহিতবর্ণ হয়, সেটীও স্ফটিক হইতেই জন্মে, তথাপি তাহার অন্তর্গত তেজ এত অধিক হয় যে, অতি প্রভাবিশিষ্ট পদ্মরাগও তাহার সমান হইতে পারে না। ১৬১।

রাবণগঙ্গাতে যে সকল কুরুবিন্দ উৎপন্ন হয়, তাহারা পদ্মরাগের সমান লৌহিত্য ধারণ করে, কিন্তু তদ্রূপ দীপ্তিশালী হয় না। ১৬২।

* A kind of ruby.

मूलम्।

वन्धूजीवि शिखण्डीकं इन्द्रगोप्योड्रपुष्पकं ।
रक्ताख्यं कुट्टिमञ्चैव पर्णं सीमन्तकं तथा॥ १६३ ॥
गैरिकाख्यं सूर्य्यसंज्ञं द्रुमामयमथोत्तरं ।
महाराजनगन्धाख्यं गोक्षुरं कण्टकारिकं ॥ १६४ ॥

तर्जमा।

माणिकका रङ्गका अनुसार जो जो नाम है, वही सब नीचुमे लिखा जाता है। ज्यासाः-जिसका रङ्ग वन्धूजीव-फुलके समान, उसको वन्धूजीवि, जिसका रङ्ग घुंघचीके समान, उसको शिखण्डीक ; जिसका रङ्ग इन्द्रगोप कीटके समान, उसको इन्द्रगोपि ; जिसका रङ्ग कनेलफुलके समान, उसको ओड्र पुष्पक ; जिसका रङ्ग सुखके समान, उसको रक्ताख्य ; जिसका रङ्ग आनारके दानाके समान, उसको कुट्टिम ; जिसका रङ्ग पलाशफुलके समान, उसको पर्ण ; और जिसका रङ्ग सिन्दूरके समान, उसको सीमन्तक कहते है। १६३।

जिसका रङ्ग गेरीमाट्टिके समान, उसको गैरिक ; जिसका रङ्ग जाफरानके समान, उसको सूर्य्यसंज्ञ ; जिसका रङ्ग लाक्षाके समान, उसको द्रुमामय; जिसका रङ्ग कुसुम-फुलके समान, उसको महाराजनगन्धि ; जिसका रङ्ग गोक्षुरके फुलके समान, उसको गोक्षुर ; और जिसका रङ्ग कण्टीकारीफुलके समान, उसको कण्टकारिक कहते है। १६४।

TRANSLATION.

163. Rubies have different appelations according to their colors. That which is like the *bándhuli* flower, is called *bandhujíbi*, that resembling the *gunjá* berry, is called *sikhandika*, that which is like the cochineal, is called *indragopi*, that which resembles the China rose, is called *odrapushpaka*, that which is like blood, is called *raktákhya*, that which is like the seed of the pomegranate, is called *kuttima*, that which is like the *kinsuka* flower, is called *parna*, and that which is like vermilion, is called *símantaka*.

164. That ruby the color of which is like mountain slime, is called *gairikákhya*, that which is like saffron, is called *súrjasanga*, that which is like lac, is called *drumámaya*, that which is like the *kusuma* flower, is called *mahárájanagandhi*, that which is like *asteracantha longifolia*, is called *gokshura* and that which is like the *solanum jaquini*, is called *kantakárika* (Almandine Ruby.)

অনুবাদ।

মাণিক্যের বর্ণগত নাম প্রদর্শিত হইতেছে। যথা:—যাহার বর্ণ বাঁধুলী পুষ্পের সদৃশ, তাহাকে বন্ধুজীবি; যাহার বর্ণ গুঞ্জাসদৃশ, তাহাকে শিখণ্ডীক; যাহার বর্ণ ইন্দ্রগোপকীটের সদৃশ, তাহাকে ইন্দ্রগোপি; যাহার বর্ণ জবা-ফুলের ন্যায়, তাহাকে ওড্রপুষ্পক; যাহার বর্ণ রক্তের সদৃশ, তাহাকে রক্তাখ্য; যাহার বর্ণ দাড়িম্ববীজের তুল্য, তাহাকে কুট্টিম; যাহার বর্ণ কিংশুকপুষ্পের সদৃশ, তাহাকে পর্ণ এবং যাহার বর্ণ সিন্দূরের ন্যায়, তাহাকে সীমন্তক বলে। ১৬৩।

যাহার বর্ণ গৈরিকসদৃশ, তাহাকে গৈরিকাখ্য; যাহার বর্ণ কুঙ্কুমের ন্যায় তাহাকে সূর্য্যসংজ্ঞ; যাহার বর্ণ লাক্ষাসদৃশ, তাহাকে দ্রুমাময়; যাহার বর্ণ কুসুমফুলসদৃশ, তাহাকে মহা-রাজনগন্ধি; যাহার বর্ণ গোক্ষুরপুষ্পসদৃশ, তাহাকে গোক্ষুর; যাহার বর্ণ কণ্টীকারীপুষ্পসদৃশ, তাহাকে কণ্টকারিক বলে।১৬৪

मूलम्।

मणिरागं चकोराक्षं कोकिलाक्षं तथैव च।
सारसाक्षं कोकनदं माणिक्यं परमं विदुः।
एवं बहुविधं विप्र माणिक्यं भुवि जायते॥ १६५॥

वर्णानुयायिनस्तेषामन्ध्रदेशे तथापरे।
प्रजायन्ते तु ये केचित् मूल्यन्ते समवाप्नुयुः॥ १६६॥

तथैव स्फटिकोत्थानां देशे तुम्बुरसंज्ञके।
समरागाः प्रजायन्ते स्वल्पमूल्या हि ते स्मृताः॥ १६७॥

तर्जमा।

जिसका रङ्ग हिङ्गुलके समान, उसको मणिराग; जिसका रङ्ग चकोर पक्षीके आंखके समान, उसको चकोराक्ष; जिसका रङ्ग कोयेलके आंखके समान, उसको कोकिलाक्ष; जिसका रङ्ग सारसपक्षीके आंखके समान, उसको सारसाक्ष और जिसका रङ्ग सालुकफुलके समान, उसको कोकनद कहते है। जमीनपर यही प्रकारसे बहुत् तरहका माणिक पयदा होता है। १६५।

अन्ध्र देशमे जो माणिक पयदा होता है, उसमेसे जिसका जिस्तरहका रङ्ग होए, उसका ऐसा दाम होता है। १६६।

तुम्बुर देशमे स्फटिकसे मणिकी तरह जो माणिक पयदा होता है, उसका दाम बहुत् कम होए। १६७।

TRANSLATION.

165. The ruby the color of which is vermilion, is called *manirága*, that which resembles the eye of the Greek partridge, is called *chakaráksha*, that which is like the eye of the *cuculus Indicus*, is called *kokiláksha*, that which is like the egg of the Indian crane, is called *sárasákhya*, and finally that which is like the red-lotus, is called *kokanada*. The earth produces a splendid variety of the kinds enumerated above.

166. The *Andhra* country* produces rubies resembling the *kuruvinda* of *Rávanagangá*. These have the same value as *kuruvindas*.

167. The *padmarágas* of Tumbura, which resemble in color crystaline *padmarágas*, are of small worth.

অনুবাদ।

যে মাণিকের বর্ণ হিঙ্গুলের ন্যায়, তাহাকে মণিরাগ; যাহার বর্ণ চকোরপক্ষীর চক্ষুর সদৃশ, তাহাকে চকোরাক্ষ; যাহার বর্ণ কোকিলের চক্ষুসদৃশ, তাহাকে কোকিলাক্ষ; যাহার বর্ণ সারসপক্ষীর চক্ষুর সদৃশ, তাহাকে সারসাক্ষ এবং যাহার বর্ণ কোকনদ পুষ্পের উদরের ন্যায়, তাহাকে কোকনদ বলে। পৃথিবীতে এইপ্রকার বহুবিধ মাণিক জন্মিয়া থাকে। ১৬৫।

রাবণগঙ্গাসমুদ্ভূত কুরুবিন্দের ন্যায় বর্ণবিশিষ্ট যে অপর কতকগুলি মণি অন্ধ্র দেশে জন্মে, তাহারাও কুরুবিন্দের সমানমূল্যে বিক্রীত হয়। ১৬৬।

তুম্বুর দেশে স্ফটিকোদ্ভব পদ্মরাগের সমান বর্ণবিশিষ্ট যে পদ্মরাগ জন্মে, তাহার মূল্য অতি অল্প হইয়া থাকে। ১৬৭।

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* The modern Telingana. Its people are called *Andaræ* by Pliny.

मूलम्।

वर्णाधिक्यं गुरुत्वञ्च स्निग्धता समता शुभा।
अर्चिष्मत्ता महत्ता च मणीनां गुणसंग्रहः॥ १६८॥
माणिक्यस्य प्रवक्ष्यामि यथाजातिचतुष्टयं।
ब्रह्मक्षत्त्रियवैश्याश्च शूद्रश्चाच यथाक्रमं॥ १६९॥
पद्मरागो भवेद्विप्रः कुरुविन्दस्तु बाहुजः।
सौगन्धिको भवेद्वैश्यो मांसखण्डस्तथान्त्यजः॥ १७०॥
शोणपद्मसमाकारः खदिराङ्गारसप्रभः।
पद्मरागो द्विजः प्रोक्तश्छायाभेदेन सर्व्वदा॥ १७१॥

तर्जमा।

ज्यादा रङ्ग, भारी, चमकेला, समान, शुभलक्षण, कुट और कदमे बड़ा, यही सब रत्नका बड़ा खास गुण है। १६८।

जिस् प्रकार मनुष्यको ब्राह्मण, क्षत्रिय, वैश्य और शूद्र, यही चार जात होति है, उसी प्रकार माणिकभी चार प्रकारकी जात है, आलक आलक उसका लक्षण कहते हैं। १६९।

माणिक ब्राह्मणवर्ण, कुरुविन्द क्षत्रिवर्ण, सौगन्धिक वैश्यवर्ण और मांसखण्ड (अर्थात् कुटेऊये मांसके समान) शूद्रवर्ण कहा जाता है। १७०।

किसि किसि पण्डितके मतके अनुसार ब्राह्मणवर्ण माणिक लालकमल, खयेरकाठके अङ्गारके समान वर्ण-विशिष्ट होता है। १७१।

TRANSLATION.

168. Heaviness, coolness, evenness, lustre, thickness, deepness of color and auspiciousness are the principal good qualities of gems.

169. The four-fold division into castes obtains also among rubies. The characteristics of each class I shall now describe.

170. The *padmarága* (Oriental Ruby) is reckoned a *Vipra* (Brahmin), the *kuruvinda* (Rubicelle) a Khetriyá, the *Saugandhika* (Spinel) a Vaisya, and the *Mansa-khanda* (Balas Ruby) a Súdra.

171. Some say that the Vipra rubies emit a shade red like the color of the red-lotus or the red-hot charcoal of the *Acacia Catechu.*

অনুবাদ।

বর্ণাধিক্য, গুরুত্ব, স্নিগ্ধতা, অবন্ধুরতা শুভলক্ষণ, দীপ্তি এবং স্থূলতা এই গুলি সামান্যাকারে রত্নের প্রধানগুণমধ্যে পরিগণিত। ১৬৮।

ব্রাহ্মণ, ক্ষত্রিয়, বৈশ্য ও শূদ্র এই জাতিচতুষ্টয়ভেদে মাণিক্যও চতুর্বিধ হয়, ক্রমে তাহাদের লক্ষণ বলা যাইতেছে। ১৬৯।

পদ্মরাগ বিপ্রজাতি, কুরুবিন্দ ক্ষত্রিয়জাতি, সৌগন্ধিক (নরম) বৈশ্যজাতি এবং মাংসখণ্ড (লাহুলী) শূদ্রজাতি বলিয়া কথিত হয়।১৭০।

কেহ কেহ বলেন, বিপ্রজাতি পদ্মরাগ হইতে রক্তপদ্ম বা খদিরকাষ্ঠের অঙ্গারের ন্যায় ছায়া নির্গত হয়। ১৭১।

मूलम्।

गुञ्जासिन्दूरबन्धूकनागरङ्गसमप्रभः।

दाड़िमीकुसुमाभासः कुरुविन्दस्तु बाहुजः॥ १७२॥

हिङ्गुलाशोकपुष्पाभमीषत्पीतन्तु लोहितं।

जवालाक्षारसप्रायं वैश्यं सौगन्धिकं विदुः॥ १७३॥

आरक्तकान्तिहीनश्च चिक्कणश्च विशेषतः।

मांसखण्डसमाभो यो सोऽन्त्यजः पापनाशनः॥ १७४॥*

तर्जमा।

क्षत्रिवर्ण कुरुविन्द घुंघची अर्थात् गुञ्जा, सिन्दूर, बन्धूक-पुष्प, नारङ्गी और आनारके फुलके समान रङ्गदार होता है। १७२।

वैश्यवर्ण सौगन्धिक ईंगुर, अशोकका फुल, और थोड़ा पीलापनलियेहुये सुर्ख, कनेलफुल और महावरके समान रङ्गदार होता है। १७३।

शूद्रवर्णका मांसखण्ड कान्तिहीन, चिक्कण, थोड़ा सुर्खीमायेल रङ्ग देता है। १७४।†

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* कस्यचिन्मते रक्तश्वेतो भवेद्विप्रश्चातिरक्तस्तु क्षत्रियः।
रक्तपीतो भवेद्वैश्यो रक्तनीलस्तथान्त्यजः॥

† कोईको मतमे सुर्खी सफेदीमायेल ब्राह्मणवर्ण, बहुत सुर्खी क्षत्रियवर्ण, सुर्खीपीलापनलियेहुये वैश्यवर्ण, और सुर्खीनीलापनलियेहुये शूद्रवर्ण॥

TRANSLATION.

172. The Kshetriya ruby casts forward a shade resembling in hue a *gunjá*, vermilion, or the flower of the *bandhuka*, the orange, or the pomegranate.

173. From the Vaisya *saugandhika* comes out a shade like vermilion, the flower of the *asoka*, the China rose, or *alakta*; or a red lustre tinctured with yellow.

174. A Sudra *mánsakhanda* emits a reddish, unbeautiful, and glossy shade resembling a piece of flesh.*

অনুবাদ।

ক্ষত্রিয়জাতি কুরুবিন্দ হইতে গুঞ্জা (কুঁচ), সিন্দূর, বাঁধুলী, নাগরঙ্গ ও দাড়িমের পুষ্পসদৃশ ছায়া বহির্গত হয়। ১৭২।

বৈশ্যজাতি সৌগন্ধিক হইতে হিঙ্গুল, অশোককুসুম, ঈষৎ পীতের আভাযুক্ত লোহিত, জবাপুষ্প, ও অলক্তকের ন্যায় ছায়া বাহির হয়। ১৭৩।

শূদ্রজাতি মাংসখণ্ড হইতে ঈষৎ রক্ত, কান্তিহীন, চিক্কণ, এবং মাংসখণ্ডের সদৃশ ছায়া নির্গত হয়। ১৭৪।†

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* The Ruby which is red-white, is a *Brahmin*, that which is deep red, is a Kshetriya, that which is red-yellow, is a Vaisya, and finally that which is red-blue, is a Súdra.

† কাহার মতে পদ্মরাগের মধ্যে যেটী রক্তশ্বেত-মিশ্রিত-বর্ণবিশিষ্ট, সেটী ব্রাহ্মণজাতিমধ্যে; যেটী অত্যন্ত-লোহিতবর্ণ, সেটী ক্ষত্রিয়জাতি-মধ্যে; যেটী রক্তপীত-মিশ্রিত-বর্ণযুক্ত, সেটী বৈশ্যজাতিমধ্যে এবং যেটী নীললোহিত-মিশ্রবর্ণশালী, সেটী শূদ্রজাতিমধ্যে পরিগণিত।

माणिक्यस्य छायादयः।

मूलम्।

माणिक्यस्य समाख्यातास्छायाः षोडश कीर्त्तिताः।
गुणाश्चत्वार आख्याता अष्टौ दोषा मुनीश्वरैः॥ १७५॥
छाया स्यात् पद्मरागस्य रक्तकोकनदप्रभा।
खद्योताग्निकपोताक्षिकोकिलानेत्रसन्निभा॥ १७६॥
सारसाक्षिचकोरस्य सन्निभैवन्तु सप्तधा।
एताः शुभफलास्छायाः सिंहलोत्थमहामणेः॥ १७७॥
सिन्दूरलोध्रपुष्पाभा गुञ्जाकिंशुकसन्निभाः।
छायास्ताः कुरुविन्दोस्तु चतस्रः परिकीर्त्तिताः॥ १७८॥
अथवा क्षीरसंकाया कुङ्कुमोदकसन्निभा।
ईषद्रक्ता भवेच्छाया सौगन्धिकमणेरियं॥ १७९॥

माणिककी छाया वगैरह।

तर्जमा।

रत्नपारखी पण्डित माणिकके मध्ये षोलप्रकारकी छाया, चारप्रकारका गुण और आठप्रकारका अयेब कहे गये हैं। १७५।

सिंहलदेशके माणिकमे लालकमल, भगजुगनी अर्थात् खद्योत, आग, कबुतर, कोयेल, सारस और चकोरके आंखके समान छाया निर्गत होता है, और यही सातप्रकारकी छाया शुभदायक है। १७६। १७७।

कुरुविन्द मणिमे सिन्दूर, लोध्रपुष्प, गुञ्जा और पलाशफुलके समान छाया निर्गत होती है। १७८।

सौगन्धिक मणिमे दुध, रोलीमिलेहुये जलके समान, और थोडा सुखीमायेल छाया निकेलती है, उसके मध्ये दुधके समान छाया दौलतको नाश करती है। १७९।

Shades and other Qualities of Rubies.

TRANSLATION.

175. The authorities mention sixteen kinds of shade, four good and eight bad properties of rubies.

176—177. The rubies of Ceylon emit a gleam like the red-lotus, the glow-worm, fire, or the eye of the pigeon, the *cuculus Indicus,* the Indian crane or the Greek partridge. All these shades are auspicious.

178. The *Kuruvinda* shoots a shade resembling red lead, the *gunjá* berry, or the flower of *symplocos racemosa* or of the *butea frondosa.*

179. The *saugandhika* gem scatters a gleam either pale-red or like milk or the water colored by the *crocus Sativus*;—of these, the milky lustre blights wealth.

মাণিকের ছায়াদি।

অনুবাদ।

রত্নতত্ত্বজ্ঞ পণ্ডিতেরা মাণিক্যসম্বন্ধে ষোড়শপ্রকার ছায়া, চারিপ্রকার গুণ ও আটপ্রকার দোষ নির্দ্দেশ করিয়াছেন। ১৭৫।

সিংহল-দেশীয় পদ্মরাগ হইতে রক্তপদ্ম, খদ্যোত, অগ্নি, কপোত, কোকিল, সারস ও চকোরের চক্ষুর ন্যায় ছায়া বহির্গত হয়; এই সপ্তবিধ ছায়াই শুভজনক। ১৭৬।১৭৭।

কুরুবিন্দ হইতে সিন্দূর, লোধ্রপুষ্প, গুঞ্জা ও কিংশুকপুষ্প সদৃশ ছায়া নির্গত হয়। ১৭৮।

সৌগন্ধিক মণি হইতে দুগ্ধ, কুঙ্কুমের জল ও ঈষৎ রক্তের ন্যায় ছায়া বিকীর্ণ হয়, তন্মধ্যে দুগ্ধচ্ছায়া ধনহানিকর। ১৭৯।

मूलम्।

नीलोत्पलदलच्छाया लोहकान्तिसमप्रभा।
नीलगन्धिमणेः प्रोक्ते द्वे छाये रत्नकोविदैः॥ १८०॥
वालार्काभिमुखं कृत्वा दर्पणे धारयेन्मणिं।
तत्र कान्तिविभागेन छायाभागं विनिर्द्दिशेत्॥ १८१॥
वालार्ककरसंस्पर्शाद्यः शिखां लोहितां वमेत्।
रञ्जयेदाश्रमं वापि स महागुण उच्यते॥ १८२॥

तर्जमा।

नीलगन्धिमणिमे नील कमल और लोहेके समान छाया निकलती है। १८०।

पद्मराग वगैरह मणिको एक खुब साफ आइनापर रखकर शुवहको सूर्य्यके सामने रखनेसे वही पोल प्रकारकी छाया उसमेसे प्रकाश होगी। १८१।

शुवहके सूर्य्यके किरणके स्पर्शसे जिस् माणिकमेसे लालरङ्ग किरणकर तामाम मकानको लालरङ्ग करदे, वही माणिक महागुणविशिष्ट अर्थात् वेलकुल वेअयेब और खुब है। १८२।

TRANSLATION.

180. The *nílagandi* shines in a halo like the blue lotus or iron.

181. When the ruby is placed over a mirror and is then exposed to the morning sun, the glass will flash with a lustre composed of all the above-mentioned shades.

182. That ruby which, when exposed to the sun 'new risen,' radiates red rays or paints the whole house with crimson, is surpassingly fair.

অনুবাদ।

নীলগন্ধি মণি হইতে নীলোৎপল ও লৌহের সদৃশ ছায়া বহির্গত হয়। ১৮০।

পদ্মরাগ মণিকে একখানি দর্পণে স্থাপন করিয়া বালার্কাভিমুখে ধারণ করিলে তাহা হইতে উল্লিখিত ষোড়শবিধ ছায়া সেই দর্পণে প্রতিবিম্বিত হইবে। ১৮১।

প্রাতঃসূর্য্যের কিরণসংস্পর্শে যে পদ্মরাগহইতে লোহিতবর্ণ শিখা উদ্গীর্ণ হয়, অথবা যাহা সমস্ত আশ্রমকে রঞ্জিত করে, সেই পদ্মরাগই মহাগুণসম্পন্ন। ১৮২।

मूलम्।

दुग्धे शतगुणे चिप्तो रञ्जयेद्यः समन्ततः।
वमेच्छिखां लोहिताभ्वा पद्मरागः स उत्तमः॥ १८३॥

अन्धकारे महाघोरे यो न्यस्तः सन्महामणिः।
प्रकाशयति सूर्य्याभां स श्रेष्टः पद्मरागकः॥ १८४॥

पद्मकोषेतु यो न्यस्तो विकाशयति तत्चणात्।
पद्मरागवरो ह्येष देवानामपि दुर्लभः॥ १८५॥

यो मणिर्हृश्यते दूरात् ज्वलदग्निसमच्छविः।
वंशकान्तिः स विज्ञेयः सर्व्वसम्पत्तिकारकः॥ १८६॥

तर्‌जमा।

जो माणिक अपनेसे शौगुण ज्यादा दुधमे डालदेनेसे सब दुधको लालरङ्ग करदे; अथवा दुधके अन्दरसे लाल-शिखा बाहेर करे, वही माणिक नेहायेत् उमदा होता है। १८३।

जो माणिक आंधेरेमे सूर्य्यके समान तेज प्रकाश करे, वह बहुत् उत्तम, और औव्वल दरजेका है। १८४।

जो माणिक कमलके फुलके कलिपर रखतेंही कमलको खेला देगा, वही माणिक सबसे उमदा है, और देवताओंको दुर्लभ है। १८५।

जो माणिक दूरसे आगके समान देखलाइ देवे, उसकी वंशकान्ति कहते हैं और उस माणिकके द्वारा सब-प्रकारकी सम्पत् हासिल होती है। १८६।

TRANSLATION.

183. That *padmarága* which, on being cast into a quantity of milk a hundred times its bulk, makes the white mass one entire sheet of red, or sends out a red flame, is nonpareil.

184. That *padmarága* which, like the sun, can destroy even Egyptian darkness, is supremely excellent.

185. That *padmarága* which, when placed on the lotus-bud, anon makes it blossom, is Perfection's self—and is hardly attained even by the Gods.

186. The *padmarága* which is perceptible from a distance like a flame, is entitled *vansakánti*,—it leads to wealth.

অনুবাদ।

যে পদ্মরাগ স্বীয় পরিমাণের শতগুণ দুগ্ধে নিক্ষিপ্ত হইয়া সমুদায় দুগ্ধকে লোহিতবর্ণে রঞ্জিত, অথবা লোহিত বর্ণ শিখা উদ্গীরণ করে, সেই পদ্মরাগ অতি উত্তম বলিয়া প্রসিদ্ধ। ১৮৩।

যে পদ্মরাগ অতি প্রগাঢ় অন্ধকারেও সূর্য্যের ন্যায় আভা প্রকাশ করে, তাহা অতি শ্রেষ্ঠ। ১৮৪।

যে পদ্মরাগ পদ্মের কলিকার উপর স্থাপন করিবামাত্র তাহা তৎক্ষণাৎ প্রস্ফুটিত হয়, সেই পদ্মরাগই সর্ব্ব-শ্রেষ্ঠ, এবং দেবতাদিগেরও দুর্লভ। ১৮৫।

যে পদ্মরাগ দূর হইতে জ্বলন্ত অগ্নির শিখার ন্যায় দৃশ্যমান হয়, তাহাকে বংশকান্তি কহে, এবং তদ্দ্বারা সর্ব্বপ্রকার সম্পত্তি লাভ করা যায়। ১৮৬।

मूलम्।

नीलीरसं दुग्धरसं जलञ्चा
ये रञ्जयन्ति स्वगतप्रमाणं।
ते ते यथा पूर्व्वमतिप्रशस्ताः
सौभाग्यसम्पत्तिविधानदायकाः ॥ १८७ ॥

माणिक्यस्य समाख्याता अष्टौ दोषा मुनीश्वरैः।
लक्षणं क्रमशस्तेषां वक्ष्यामि यत्नतो द्विज ॥ १८८ ॥

द्विच्छायत्वं वीरूपत्वं सभेदः कर्करन्तथा।
अशोभनं कोकिलञ्च जड़ धूम्राभिधञ्च वै ॥ १८९ ॥

तर्जमा।

जो माणिक अपने प्रमाणसे दोशो गुण नीलरङ्ग जल, और दुध अथवा फकत् जलमे डालदेनेसे इन्ही तिन चिजोंको लालरङ्ग कर दें, तो दर्जे वदर्जे वेहतर है, अर्थात् नीलरङ्ग जलको सुर्ख करनेवाला औव्वल दर्जेका माणिक है, और दुधको सुर्ख करनेवाला दोयेम दर्जेका माणिक है, और फकत् जलको सुर्ख करनेवाला सेयम दर्जेका माणिक है। और यह तिनो माणिक दौलतके कारण है। १८७।

रत्नपारखी पण्डितोने माणिकका जो आट किसिमका अयेव कहा है, उसकी तपसीलवयान किजाती है। १८८।

द्विच्छायत्व, विरूपत्व, सभेद, कर्कर, अशोभन, कोकिल, जल और धूम यही आटकिकिसिमका अयेव हमेशा माणिकमे देखा जाय। १८९।

TRANSLATION.

187. All those *padmarágas* that, on being thrown into a quantity of milk or of water pure or blue two hundred times their bulk, crimson the liquid, conduce to prosperity though they differ among themselves as regards worth.

188. I shall now describe the eight bad properties of rubies, which have been enumerated by the authorities.

189. *Dwi-chchháyatwa, virúpatya, samveda, karkara, asovana, kokila, jara,* and *dhumra,* are the defects commonly found in rubies.

অনুবাদ।

যে সকল পদ্মরাগ স্বীয় পরিমাণের দ্বিশত গুণ নীলীরস, দুগ্ধ অথবা জলের মধ্যে নিক্ষিপ্ত হইলে উল্লিখিত বস্তুত্রয়কে লোহিতবর্ণে রঞ্জিত করিয়া তুলে, তম্মধ্যে পূর্ব্ব পূর্ব্বগুলি পর পরগুলি অপেক্ষা অধিক প্রশস্ত এবং সমুদায়গুলিই সম্পত্তিকারক। ১৮৭।

রত্ন-পরীক্ষকেরা মাণিক্যের যে আট প্রকার দোষ নির্দ্দেশ করিয়া গিয়াছেন, সেই অষ্টবিধ দোষের নাম ও লক্ষণ ক্রমশঃ বিবৃত করা যাইতেছে। ১৮৮।

দ্বিচ্ছায়ত্ব, বীরূপত্ব, সম্ভেদ, কর্কর, অশোভন, কোকিল, জড় ও ধূম্র এই অষ্টবিধ দোষ সচরাচর মাণিক্যে দৃষ্ট হয়। ১৮৯।

मूलम्।

छायाद्वितयसम्बन्धात् द्विच्छायं बन्धुनाशनं।
वीरूपं विपदस्तेन माणिक्येन पराभवः॥ १९०॥
सम्भेदो भिन्नमित्युक्तं शस्त्रघातविधायकं।
कर्क्करं कर्क्करायुक्तं पशुबन्धुविनाशकृत्॥ १९१॥
दुग्धे नैव समालिप्तं लब्धलीपुटमुच्यते।
अशोभनं समुद्दिष्टं माणिक्यं बहुदुःखकृत्॥ १९२॥

तर्‌जमा।

जिस् माणिकमे दोकिसिमकी छाया निकले, उसको द्विच्छाय कहते हैं, द्विच्छायका माणिक बन्धुको नाश करता है; जिस् माणिकमे पक्षीके पांओका निशान होए, उस्को वीरूप अयेब कहते हैं, वीरूप माणिक मालीकको सब जागे हार देता है। १९०।

जो माणिक हकिकतमे टुटा नहिं है, मगर भङ्गभाव मालुम होता है, उस्को सम्भेद अयेब कहते हैं, सम्भेद माणिक मालीकको शस्त्राघातके भयसे छुटा नहिं सक्ता। माणिकमे जो कङ्करसा देखा जावे, उसे कर्क्कर कहते हैं, कर्क्कर माणिक, पशु और बन्धुको नाश करता है। १९१।

जिस् माणिकमे दुधके समान मालुम होता हो, उसको अशोभन अयेब कहते हैं, अशोभन माणिक बड़ा दुःखदायी है। १९२।

TRANSLATION.

190. The *padmarága* which emits a two-fold shade is called a *dwi-chchháya.* A *dwi-chchháya* ruby is the death of friends. That ruby which bears a mark like a bird's foot, is called a *virúpa.* A *virúpa* gem always brings humiliation to its master.

191. A *samveda* ruby is one which shows a mark like a rift. This gem renders its owner liable to blows from a weapon. A *karkara* ruby bears in its bosom a gritty fragment. It causes the death of friends and is also fatal to domestic beasts.

192. That *padmarága* which naturally appears as if it were immersed in milk, goes by the name of *asovana*; this gem is the source of a multiplicity of evils.

অনুবাদ।

যে পদ্মরাগ হইতে দ্বিবিধ ছায়া নির্গত হয়, তাহাকে দ্বিচ্ছায় বলে, দ্বিচ্ছায় পদ্মরাগ বন্ধুনাশক, যে মাণিকে পক্ষীর পদচিহ্ন দৃষ্ট হয়, তাহাকে বীরূপ বলে, বীরূপ মাণিক্য স্বামীকে সর্ব্বত্র পরাভূত করে। ১৯০।

ভঙ্গভাবকে সম্ভেদ বলে, সম্ভেদদোষাশ্রিতমাণিক্য-স্বামী শস্ত্রাঘাতের ভয় হইতে মুক্ত হইতে পারেন না, পদ্ম-রাগের মধ্যে যে কর্ক্কর (কাঁকর) দৃষ্ট হয়, তাহাকে কর্ক্কর বলে, কর্ক্করযুক্ত পদ্মরাগ পশু ও বন্ধু-বিনাশক। ১৯১।

পদ্মরাগকে দুগ্ধে অভিষিক্ত করিলে যেরূপ আকার ধারণ করে, স্বভাবতঃ যে পদ্মরাগ তদ্রূপ, তাহাকে অশোভন বলে, অশোভনদোষশালী পদ্মরাগ বহু দুঃখের আকর। ১৯২।

मूलम्।

मधुविन्दुसमच्छायं कोकिलं परिकीर्त्तितं।
आयुर्लक्ष्मीयशो हन्ति सदोषं तन्न धारयेत्॥ १९३॥

रागहीनं जड़ं प्रोक्तं धनधान्यविनाशकृत्।
धूम्रं धूम्रसमाकारं वैद्युतं भयमावहेत्॥ १९४॥

ईदृग्दोषयुतो निन्द्या मणयो मूल्यवर्जिताः।
अपि प्राप्ता न ते धार्य्या गृहे शोभनमिच्छता॥ १९५॥

तर्जमा।

जिस् माणिकमे सहदके छिटेके समान हो, उसको कोकिल अयेब कहते हैं, कोकिल माणिक उमर, दौलत और नाम्बरीको नाश करता है। इस कारण ऐसा माणिक कभी पहेरना मनासिफ नहिं। १९३।

जो माणिक रङ्गदार नहिं, उसको जड़ कहते हैं, जड़ अयेबयुक्तका माणिक धन और धान्य नाश करता है; धूंये ऐसे रङ्गके माणिकको धूम्र कहते हैं, धूम्र अयेबका माणिक विजली गिराता हैं। १९४।

जो सब अयेब उपर बयान कियेगये, वही सब अयेबदार माणिक नेहायेत् अयेबी और निन्दाके योग है, और बहुत्‌कम किमत, ऐसे माणिक मुफ्त मिल्नेसेभी अपने भालाइ चाहेनेवाले कभी अपने पाश या मकानमे ना रखेगा। १९५।

TRANSLATION.

193. The mark in a ruby which looks like a drop of honey, is called a *kokila*. A *kokila* ruby is inimical to life, wealth and fame, and must be shunned.

194. The quality of being discolored is called *jara*. A *jara padmarága* causes loss of wealth. The color of a *padmáraga* which looks like smoke, is called *dhumra*.* A *dhumra*-colored *padmarága* renders one liable to lightning-stroke.

195. The above-mentioned rubies are worthless and pernicious, and should never be treasured up, even were they to be had for the gathering.

অনুবাদ।

পদ্মরাগের উপরিভাগে যে মধুবিন্দুর ন্যায় দাগ লক্ষিত হয়, তাহাকে কোকিল বলে, কোকিলদোষবিশিষ্ট মাণিক্য আয়ু, লক্ষ্মী ও যশ বিনাশ করে, অতএব তাদৃশ পদ্মরাগ কদাচ ধারণ করা কর্ত্তব্য নহে। ১৯৩।

পদ্মরাগের রাগহীনতাকে জড় কহে, জড়যুক্ত মাণিক্য ধনধান্যাদি বিনাশ করে, ধূম্রের ন্যায় বর্ণকে ধূম্র বলে, ধূম্র-বর্ণ পদ্মরাগ বজ্রপাতের ভয় উৎপাদন করে। ১৯৪।

উল্লিখিত দোষাশ্রিত মণি অতিশয় নিন্দনীয় এবং মূল্য-হীন, এবম্বিধ রত্ন অনায়াসলভ্য হইলেও আত্মহিতেচ্ছুগণ কদাচ তাহা গৃহে রাখিবেন না। ১৯৫।

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* Literally, smoke.

मूलम्।

शोभादितयवन्तो ये मणयः च्चतिकारकाः।
उभयत्र पदं येषां तैरेव स्यात् पराभवः॥ १९६॥

ये कर्करास्छिद्रमलोपदिग्धाः
प्रभाविमुक्ताः परुषा विवर्णाः।
न ते प्रशस्ता मणयो भवन्ति
समासतो जातिगुणैः समस्तैः॥ १९७॥

दोषोपसृष्टं मणिमप्रबोधाद्
बिभर्त्ति यः कश्चन कञ्चिदेकं।
तं बन्धुदुःखाय सबन्धुवित्त-
नाशादयो दोषगणा भजन्ते॥ १९८॥

तर्जमा।

जिस् माणिकको शोभा दोकिसिमको है, अर्थात् कभी कोइ रङ्ग, और कभी किसि तरहेका देखलाइ देता है, वह बहुतहो लोक्शान करनेवाला है और जिस्के दो जगहमे पचीके पांओका निशान हो, उसका हार्नेका कारण है। १९६।

जो माणिक कर्करा अर्थात् कर्कदार, छेदा अर्थात् छेद्वाला, मलिन, अर्थात् मयला, प्रभाहीन, अर्थात् दीप्तिहीन, कर्कश अर्थात् खुर्धरा, और विवर्ण अर्थात् बेरङ्ग, ऐसा माणिक अगर उत्तम जात, अथवा और गुणोसे भूषित हो, लेकिन कभी आच्छा नहि। १९७।

अगर कोइ आद्मी अज्ञान और लाइल्मीसे अयेवी माणिक पहेरे, तो जरुर उस् आद्मीको भाइ, और दौलत वगैरहके नाशका दुःखभोग कर्ना होगा।१९८।

TRANSLATION.

196. Those rubies which send out a two-fold shade, bring about loss; and those which are marked with a bird's foot in two several places, are the cause of defeat.

197. Those which bear gritty fragments and are indented, dirty, lack-lustre, rough and discolored, are certainly unlucky, although they may be otherwise good and may belong to a superior caste.

198. If through ignorance, a person happens to wear a defective ruby, loss of friends, destruction of wealth *et cetera*, are the inevitable consequences.

অনুবাদ।

যে সকল মণির শোভা দ্বিবিধ, তাহারা অতিশয় ক্ষতি-কারক, এবং যাহাদের দুই স্থানে পক্ষীর পদ-চিহ্ন থাকে, তাহারা পরাভবের কারণ। ১৯৬।

যাহারা কর্করযুক্ত, সচ্ছিদ্র, মলিন, প্রভাহীন, কর্কশ ও বিবর্ণ, তাহারা উত্তমজাতি বা অন্যান্য গুণসমূহে ভূষিত হইলেও কদাচই প্রশস্ত নহে। ১৯৭।

যদি কোন ব্যক্তি অজ্ঞানতঃ দোষদূষিত মণি ধারণ করে, তাহা হইলে সে ব্যক্তিকে অবশ্যই বন্ধুবিভনাশাদি দুঃখ ভোগ করিতে হইবে। ১৯৮।

मूलम्।

सापत्नमध्येऽपि कृताधिवासं
प्रमादवृत्तावपि वर्त्तमानं।
न पद्मरागस्य महागुणस्य
भर्त्तारमापत् समुपैति काचित् ॥ १९९ ॥
दोषोपसर्गप्रभवाश्च ये ते
नोपद्रवास्तं समभिद्रवन्ति।
गुणैः समृद्धैः सकलैरुपेतं
यः पद्मरागं प्रयतो बिभर्त्ति॥ २०० ॥
चण्डाल एकोऽपि यथा द्विजातीन्
समेत्य भूरीनपि हन्ति यत्नात्।
तथा मणीन् भूरिगुणोपपन्नान्
शक्नोति विद्रावयितुं विजातिः ॥ २०१ ॥

तरजमा।

जिस्के मकानमे वेश्रयेवी माणिक रहे, वह आद्मी अगर सर्व्वदा चौतरफा दुस्मनके रहनेवाले मकानसे रहे, अथवा बहुत् तरहको तक्लिफमे पड़े, तोभी उस्को कोइ आफत् पकड़ नहि सक्ति। १९९।

जो आद्मी सर्व्वगुणसम्पन्न अर्थात् तामाम वस्फों भराहुया एक माणिक पहेरे, और उस्के साथ भी माणिक अयेवदार पहेरे, तो उस्का कुच लोक्शान नहि हो सक्ता। २००।

किसि पण्डितोंके मतसे ऐसाभी कहा है, के एक चाण्डाल जिस् तरहसे भी हाजार ब्राह्मणको दूषित करदेता है, उसी प्रकारसे एक विजाति रत्न भी भी सर्व्वगुणसम्पन्न रत्नको दूषित कर्ता है। २०१।

TRANSLATION.

199. The man who keeps in his house a sterling *padmarága,* can with perfect safety, constantly live in the midst of enemies, and is impervious to the attacks of adverse fortune.

200. He who wears a *padmarága* of matchless virtues, need not apprehend any mischief from the foul touch of bad *padmarágas* without number.

201. According to some, as the contact of a single *chandála** suffices to contaminate ever so many Brahmins, even so one impure gem serves to pollute pure gems *ad infinitum.*

অনুবাদ।

যাহার গৃহে সগুণ পদ্মরাগ থাকে, সে ব্যক্তি যদি সর্ব্বদা শত্রু-পরিবেষ্টিত স্থানে বাস করে, অথবা নানা প্রমাদে পতিত হয়, তথাপি কোন আপদ তাহাকে কখনই আক্রমণ করিতে সমর্থ হয় না। ১৯৯।

যে ব্যক্তি সর্ব্বগুণসম্পন্ন একখানি পদ্মরাগ ধারণ করে, সমস্ত দোষদূষিত শত শত পদ্মরাগেও তাহার অনিষ্ট সাধন করিতে পারে না।২০০।

কাহারও মতে এক জন চণ্ডালের সহবাসে যেমন শত সহস্র ব্রাহ্মণ দূষিত হইয়া থাকেন, সেইপ্রকার একখানি বিজাতি রত্নও শত শত সর্ব্বগুণসম্পন্ন রত্নকে বিদ্রাবিত করিতে সক্ষম হয়।২০১।

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* The generic name for a man of the lowest and most despised of the mixed tribes, born from a Sudra father and a Brahmin mother.

मूलम्।

जात्यस्य सर्व्वेऽपि मणेर्न जातु
विजातयः सन्ति समानवर्णाः।
तथापि नानाकरणार्थमेवं
भेदप्रकारः परमः प्रदिष्टः॥ २०२॥
गुणोपपन्नेन सहावबद्धो
मणिर्न धार्य्यो विगुणो विजात्यः।
न कौस्तुभेनापि सहावबद्धं
विद्वान् विजातिं बिभृयात् कदाचित्॥ २०३॥
गुञ्जाफलप्रमाणस्तु दश सप्त चिगुञ्जकान्।
पद्मरागस्तुलयति यथापूर्व्वं महागुणः॥ २०४॥

तर्जमा।

सब तरहसे विजाति मणि कभी सुजात मणिके समान वर्ण हो नहि सक्ता, बहुत तरहके खानोके भेदसे रङ्गके हिसाबसे थोड़ा फरक होता है। २०२।

विजाति मणि सब तरहके गुणसम्पन्नमणिसहित एक जगह जड़्यानेसेभी पहेर्ना मनासिफ नहि है, पण्डित लोग कहते है, विजातिमणि कौस्तुभमणिके सातमेभी पहेर्ना मनासिफ नहि। २०३।

गुञ्जाफलके समान माणिक ओजनमे तिन, अथवा सात, या दश गुञ्जाके बराबर हो सक्ता है, उस्मेसे जो जिस् कदर जग्रादा ओजनी होगा, वह गुणमे जग्रादा है।२०४।

TRANSLATION.

202. The colors of defective rubies are never like those of good rubies, yet to a certain extent they differ one from the other in color in accordance with their respective mines.

203. Bad rubies should never be worn, although set along with the best rubies—nay, should they happen to be in company with *Kaustuva** itself.

204. *Padmarágas* which resemble in shape a *gunjá berry*, may weigh three, seven or ten *gunjás*, and the heaviest is the most precious.

অনুবাদ।

সর্ব্বপ্রকার বিজাতি মণি কখনই সুজাত মণির সমান বর্ণ প্রাপ্ত হয় না, কিন্তু নানা আকরভেদে তাহাদের বর্ণগত কিঞ্চিৎ কিঞ্চিৎ ভেদও লক্ষিত হয়। ২০২।

বিজাতি মণি সর্ব্বপ্রকার গুণসম্পন্ন মণির সহিত একত্র সম্বদ্ধ হইলেও ধারণ করা কর্ত্তব্য নহে, এমন কি পণ্ডিতেরা বলেন, বিজাতি মণি কৌস্তুভমণির সহিত আবদ্ধ হইলেও তাহা পরিত্যাগ করিবে। ২০৩।

গুঞ্জাফলের সমান আকারবিশিষ্ট পদ্মরাগ ওজনে তিন, সাত ও দশ গুঞ্জাপরিমিত হইতে পারে, তন্মধ্যে যাহা ওজনে যত অধিক ভারী হইবে, তাহা তত গুণশালী বলিয়া প্রসিদ্ধ। ২০৪।

* The name of a celebrated jewel obtained with thirteen other precious things at the churning of the ocean. It was suspended on the breast of Krishna.

मूलम्।

क्रोष्टुकोलफलाकारो द्वादशाष्टौ द्विगुञ्जकान्।
पद्मरागस्तुलयति यथापूर्वं महागुणः ॥ २०५ ॥
वदरीफलतुल्यो यः सूरदिङ्नवमाषकः।
धात्रीफलसमस्त्रिंशद्विंशतिद्व्यष्टमाषकः ॥ २०६ ॥
तथाक्षफलतुल्यो यो वह्निपक्षैकमाषकः।
ताम्बूलीफलमानो यश्चतुस्त्रिद्व्येकतोलकः ॥ २०७ ॥

तर्जमा।

क्रष्टुफल अर्थात् श्याकुलको समान बड़ा माणिक श्रोजनमे वार, अथवा आठ, अथवा दो गुञ्जाके प्रमाण होता है। २०५।

जिसका कद वयेरके समान है, उसका रोज श्रोजनमे बार, दश और नौ माषा है, जो देखनेमे आमलेके फलके समान है, वह श्रोजनमे त्रिश, विश अथवा षोल मापातक हो सक्ता है। २०६।

रौद्राक्षके फलके समान माणिक तिन, अथवा दो अथवा एक माषा होए, ताम्बूलीफलके समान जो माणिक होए, वह श्रोजनमे चार, तिन, दो और एक तोला हो सक्ता है। २०७।

TRANSLATION.

205. *Padmarágas* resembling the fruit of *Kroshtu* (Terminalia Catappa), may weigh two, eight or twelve *gunjás*.

206. That *padmarága* which is plum-shaped, weighs nine, ten or twelve *máshás*,* that resembling the fruit of the Emblic Myrobalam in shape, weighs sixteen, twenty or thirty *máshás*.

207. A *rudrákshya*-shaped† *padmarága* weighs one, two or three *máshás*; a *támbuli*-shaped‡ *padmarága* weighs from one to four *tolás*.

অনুবাদ।

শেয়াকুলের ন্যায় আকারবিশিষ্ট পদ্মরাগ ওজনে বার, আট ও দুই গুঞ্জাপরিমিত হয়। ২০৫।

যাহার আকার সামান্য কুলের ন্যায়, তাহার ভার বার, দশ ও নয় মাষা; যেগুলি দেখিতে আমলকীফলের ন্যায়, সেগুলি ওজনে ত্রিশ, কুড়ি ও ষোল মাষা হইয়া থাকে।২০৬।

রুদ্রাক্ষফলসদৃশ পদ্মরাগের ভার তিন, দুই ও এক মাষা; তাম্বূলীফলসমানাকার পদ্মরাগ ওজনে চারি, তিন, দুই ও এক তোলাপরিমিত হয়। ২০৭।

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* A particular weight of gold, = five krishnalas = $\frac{1}{16}$th suvarna (the weight in common use is said to be about seventeen grains Troy). *Williams.*

† The berry of a kind of tree, Elæocarpus Ganitrus.

‡ The berry of a plant of the same name.

मूलम्।

बिल्वीफलसमाकारो वसुषड्दशतोलकः।
अतः परं प्रमाणेन मानेन च न लभ्यते।
यदि लभ्येत पुण्येन तदा सिद्धिमवाप्नुयात् २०८॥
केचिन्मनोरमतराः सन्ति जात्यानां प्रतिरूपकाः।
विजातयः प्रयत्नेन विद्वांस्तानुपलक्षयेत्॥ २०९॥
स्वच्छप्रदिग्धो न च यो विभाति
यो वा प्रमृज्यः प्रजहाति दीप्तिं।
आक्रान्तमूर्द्धा च तथाङ्गुलिभ्यां
यः कालिकां पार्श्वगतां बिभर्त्ति।
तं कृत्रिमं जातिविहीनरत्नं
दूरात्त्यजेत् भूमिपतिः सुलभ्यं॥ २१०॥

तरजमा।

जिसका कद बिल्वफलके समान होए, उसका ओजन दश, आठ, छय तोला हो सक्ता है; इससे ज्यादा बड़ा और ओजनमे भारी माणिक पाया नहि जाता, लेकिन किसि भाग्यवन्तके नसीबसे इससे ज्यादा ओजनका माणिक मिले, तो वह तामाम वस्तुमे सिद्धिको हासिलकर सक्ता है। २०८।

केतने विजाति रत्न सुजाति रत्नके समान दिलवर अर्थात् मनोज्ञ होते है, लेकिन पण्डित लोग इस किसिमके रत्नको त्यागकरनेको कहते है। २०९।

जो माणिक चमकदार होकर प्रकाश ना पावे, और जिसको कापडेसे साफ करनेसे पहेकि ऐसी चमक कम हो जाय, और दो अङ्गुलीसे पकड़कर उठानेसे कालापन देखलाइ देवे, ऐसे किसिमका माणिक कृत्रिम अर्थात् फरेवी और विजाति कहलाता है, उसको सुफ्त पानेसेभी एहेरना मनासिफ नहि। २१०।

TRANSLATION.

208. That *padmarága* which is like a *vimba*,* weighs six, eight or ten *tolás*—this is the maximum of weight. If any man by good luck happens to obtain a heavier *padmarága*, he will succeed in whatever he undertakes.

209. Some vicious rubies are as beautiful as good ones; but the authorities advise us to shun them carefully.

210. That *pdmarága* which is lack-lustre, or which loses its former brightness on being rubbed by cloth, and which betrays a dark shade on its sides on being held between two fingers, is a false and vicious gem, and should never be worn even when it is selling for a song.

অনুবাদ।

যাহার আকার বিম্ব (তেলাকুচ) ফলের তুল্য, তাহার ভার দশ, আট ও ছয় তোলা হইয়া থাকে। ইহার অধিক বৃহদাকার বা গুরুভার পদ্মরাগ পাওয়া যায় না, যদি কোন পুণ্যবানের ভাগ্যে ঘটে, তবে তিনি সর্ব্ববিষয়ে সিদ্ধি লাভ করিতে পারেন। ২০৮।

কতকগুলি বিজাতি রত্ন সুজাতির ন্যায় মনোজ্ঞ হইয়া থাকে, কিন্তু পণ্ডিতেরা তাদৃশ রত্নকে অতিযত্নপূর্ব্বক পরিত্যাগ করিতে বিধি দেন। ২০৯।

যে পদ্মরাগ চাক্‌চিক্যশালী হইয়া প্রকাশ পায় না, যাহাকে বস্ত্রাদিদ্বারা উত্তমরূপে মার্জন করিলে পূর্ব্ব প্রভা পরিত্যাগ করে, দুইটী অঙ্গুলিদ্বারা ধারণ করিলে যাহার পার্শ্বে কালিমা দৃষ্ট হয়, সেই পদ্মরাগ কৃত্রিম, বিজাতি, তাহা অতি সুলভ হইলেও কখনই ধারণ করিবে না। ২১০।

* The bright-red gourd of a plant (Momardica Monadelpha).

मूलम्।

अप्रणश्यति सन्देहे शाणायां परिघर्षयेत्।
सुजातकमसुत्येन लिखेद्वापि परस्परं ॥ २११ ॥
घृष्टोऽप्यत्यन्तशोभावान् गरिमाणं न मुञ्चति।
स ज्ञेयः शुद्धजातिस्तु ज्ञेयाश्चान्ये विजातयः ॥ २१२ ॥
कुरुविन्दं तथा वज्रं विमुच्यान्येन केनचित्।
न शक्यं लेखनं कर्त्तुं पद्मरागेन्द्रनीलयोः ॥ २१३ ॥
यन्मूल्यं पद्मरागस्य सगुणस्य प्रकीर्त्तितं।
तावन् मूल्यं तथा शुद्धे कुरुविन्दे विधीयते ॥ २१४ ॥

तर्जमा।

कोइप्रकारके परीक्षा करनेसेभी अगर सन्देह दूर ना होता, शानके यन्त्रपर घिस्नेसेही फरेवी और आसल माणिकका हाल मालुम हो जायेगा, अथवा आसल माणिकसे घिस्नेसे फरेवी माणिकका हाल मालुम हो जायेगा, अर्थात् कट जायेगा। २११।

जो माणिक घिस्नेसे औरभी उमदा हो और ओजनमे कम ना होए, वही माणिक आसल है, उसके सेवाय सब माणिक विजातिमे सुमार किये गये हैं। २१२।

कुरुविन्द और हीरेके सेवाय किसि जातका रत्न माणिकको कट नहि सक्ता। २१३।

सर्व्वगुणसम्पन्न अर्थात् सब तारिफोंसे भरा हुया माणिकका जो मूल होता है, वही किमत वेश्चयेव कुरुविन्दकीभी होति है। २१४।

TRANSLATION.

211. Should other tests fail in dispelling doubt, the reality or otherwise of a *padmarága* will be indubitably ascertained by rubbing it upon a whetstone or with a *padmarága* of tested genuineness. A false *padmarága* will receive scratches from the process.

212. That *padmarága* which shines out the more, the more it is rubbed, and which is moreover not light, is a pure gem; the others are impure.

213. Excepting *kuruvinda* and diamond, no gem can make scratches upon either the *padmarága* or the *indraníla*.

214. A genuine *kuruvinda* is worth as much as a *padmarága* furnished with every quality.

অনুবাদ।

অন্যান্য পরীক্ষাদ্বারা সন্দেহ দূর না হইলে শাণ-যন্ত্রে ঘর্ষণ করিলেই পদ্মরাগের কৃত্রিমাকৃত্রিমত্ব প্রকাশ পাইবে, অথবা সুপরীক্ষিত অপর একখানি পদ্মরাগের সহিত পরস্পর ঘর্ষণ করিবে, তাহা হইলে কৃত্রিমখানি অঙ্কিত হইবে। ২১১।

যে পদ্মরাগ অত্যন্ত ঘৃষ্ট হইলে অধিকতর শোভা পায়, এবং পরিমাণে লঘু না হয়, সেই পদ্মরাগই শুদ্ধজাতি, তদ্বৈপরীত্যে বিজাতিমধ্যে পরিগণিত হয়। ২১২।

কুরুবিন্দ এবং হীরক ভিন্ন অপর কোন জাতীয় রত্ন পদ্মরাগ ও ইন্দ্রনীলকে অঙ্কিত করিতে সমর্থ হয় না। ২১৩।

সর্ব্বগুণসম্পন্ন পদ্মরাগের যৎপরিমাণে মূল্য নির্দ্দিষ্ট হয়, বিশুদ্ধ কুরুবিন্দেরও সেই পরিমাণে মূল্য হইয়া থাকে। ২১৪।

मूलम्।

सगुणे कुरुविन्दे च यावन्मूल्यं प्रकीर्त्तितं।
तावन् मूल्यचतुर्थांशहीनं स्यादै सुगन्धिके॥ २१५॥
यावन्मूल्यं समाख्यातं वैश्यवर्णे च सूरिभिः।
तावन्मूल्यचतुर्थांशं हीयत शूद्रजन्मनि॥ २१६॥
वर्णदीप्त्युपपन्नं हि मणिरत्नं प्रशस्यते।
ताभ्यामीषदपि भ्रष्टो मणिर्मूल्यात् प्रहीयते॥ २१७॥
सन्देहो यदि जायेत कृत्रिमे सहजेऽपि वा।
अन्योन्यं घर्षयेद्रत्नं कृत्रिमं तद्विभिद्यते॥ २१८॥

तर्जमा।

वेश्यवेव कुरुविन्दको जेतना दाम होगा, सौगन्धिकका दाम उससे चार आना कम होगा, अर्थात् कुरुविन्दका दाम अगर एक रोपया होए, तो सौगन्धिकका दाम बारे आना होगा। २१५।

वैश्यवर्ण माणिकका जो दाम होगा, शूद्रवर्ण माणिकका उससे चार आना कम होगा। २१६।

सब किसिम्का जवाहेरात् कुट और रङ्गसे उमदा होता है, और इसिकि जरासि कमिसे उसका दामभी कम हो जाता है। २१७।

अगर किसि रत्नको समझकर सक् पयदा होए, तो एक साञ्चा रत्नसे घिस्ना चाहिए, तो झुठा रत्न चुर हो जायेगा। २१८।

TRANSLATION.

215. A *saugandhika* is worth three-fourth the price of a *kuruvinda.*

216. A súdra *padmarága* is, according to the authorities, worth three-fourth the price of a Vaisya *padmarága.*

217. All gems derive their value from their lustre and their color; accordingly, gems which are found wanting in these two essentials are of small worth.

218. When doubts arise as to the reality of a gem, the infallible test is to rub it with another gem of tested worth. A false gem will be reduced to fragments under the process.

অনুবাদ।

বিশুদ্ধ কুরুবিন্দের যত মূল্য হইবে, সুগন্ধিকের মূল্য তাহার তিনের চতুর্থাংশ হইয়া থাকে। ২১৫।

পণ্ডিতেরা বৈশ্যবর্ণ পদ্মরাগের চতুর্থাংশহীন মূল্য শূদ্রজাতি পদ্মরাগের মূল্য নির্দ্দেশ করিয়া গিয়াছেন। ২১৬।

সর্ব্বপ্রকার রত্ন দীপ্তি ও বর্ণানুসারে প্রাশস্ত্য লাভ করে, সেই বর্ণ ও দীপ্তি হইতে ঈষৎপরিমাণে ভ্রষ্ট হইলে তাহার মূল্যও অল্প হইবে। ২১৭।

যদি কোন রত্নকে কৃত্রিম বলিয়া সন্দেহ জন্মে, তবে একখানি অকৃত্রিম রত্নের সহিত ঘর্ষণ করিবে, তাহাতে কৃত্রিমখানি চূর্ণ হইয়া যাইবে।২১৮।

मूलम्।

सर्व्वलक्षणसम्पूर्णं पद्मरागे गृहे स्थिते।
अश्वमेधफलं तस्य वित्तमायुर्जयं लभेत्॥ २१८॥

तर्जमा।

सर्व्वलक्षणाक्रान्त एक पद्मराग अर्थात् माणिक मकानमे रहनेसे अश्वमेधयज्ञका फल लाभ अनायास प्राप्त होता है, और उससे धन, उमरकी वृद्धि और जय लाभ होता है। २१८।

इति पद्मरागका बयान।

TRANSLATION.

219. The treasuring up of a *padmarága* furnished with every perfection is as meritorious as the celebration of the *Aswamedha** *jajna*, and leads to wealth, success and long life.

অনুবাদ।

সর্ব্বলক্ষণাক্রান্ত একখানি পদ্মরাগ গৃহে থাকিলে অশ্বমেধযজ্ঞের ফল অনায়াসে প্রাপ্ত হওয়া যায় এবং তাহাতে ধন, আয়ুর্ব্বৃদ্ধি ও জয় লাভ হয়।২১৯।

ইতি পদ্মরাগ।

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* The Horse Sacrifice a celebrated ceremony, the antiquity of which reaches back to the Vedic period. *Vide* hymns 162 and 163 in the first Maṇḍala of the Ṛig Veda. In later times its efficacy was to entitle the sacrificer to displace Indra from the dominion of Swarga. In it, the horse was generally, if not always, immolated.

THE RUBY.

Its Properties.

THE Ruby is perhaps the hardest substance known, next, of course, to the Diamond. It is a variety of the Corundum, which name (derived from the Sanskrit *korund,*) is used to denote the class of aluminous stones generally; and particularly a species or subdivision of that class. Besides the crystalline form (which is generally rough and deformed), the Corundum appears in compact masses and in aggregates of grains of different sizes. All the different varieties of the Corundum derive their names from their colour. Thus, the crimson red Corundum is called the Oriental Ruby; the colourless, white Sapphire; the azure-blue, Oriental Sapphire; the indigo blue, indigo Sapphire; the violet, Oriental Amethyst; the yellow, Oriental Topaz &c. &c. &c. Count Bournon was the first European who had classified the Corundums into different heads (in 1802.) But the Eastern nations have however adopted the different designations for several centuries past. The first and most important variety of the Corundum is the Ruby—the coarsest being the Emery, which is used for polishing metals, gems, marble, &c. It is some-

times more valuable than the Diamond, when it is of a large size, good colour and free from defects. Its specific gravity is from 3·9 to 4·1. The electricity which it obtains by friction continues for a considerable time. This stone is composed of alumina and coloured by traces of metallic oxides, chrome, &c. Like the other varieties of the Corundum, it is infusible by itself, but together with a flux, melts with difficulty into clear glass. It is possessed of double refraction, though not to a very high degree. The system of crystallization to which it belongs is rhombohedral. Its cleavage is basal, that is, it breaks across the prisms with nearly a flat surface. Its lustre is vitreous. It loses nothing of its beauty when viewed by artificial light. Its colour varies from the lightest rose-tint to the deepest carmine. The two extreme colours are not liked at all. The most esteemed colour is, what is called by the jewellers, the "pigeon's blood," which is a pure deep rich red, without the faintest tinge of blue or yellow. The other colours are light-red, white, crimson, peach-blossom, violet, &c. The Ruby is divided into four classes.

1*st.*—The Oriental Ruby, called by Pliny the Indian Carbuncle, is the best favorite and most valuable of all. Its chemical properties have been described under the general heading. Theophrastus speaks of it as being incombustible and having the appearance of a burning coal when held up to the sun. Hence the name "Anthrax" (or "live coal,")

given to it by the Greeks. The ancient writers, both of the East and West, have described it as having the power of shining in the absence of all light. The fact is, that the Ruby can be rendered phosphorescent by exposing it to sunshine for sometime or by putting it in a close crucible, heated to a certain degree.

2nd.—The Spinel Ruby is of a fine lively red hue, with a cinnam on tint about it, but is very inferior to the true Ruby in brilliance. It is found in granular lime-stones ; is transparent and translucent and receives its red tint from chromic acid. It belongs to the cubic system of crystallization and is almost found in octrahedral crystals. It does not acquire electricity either by friction or heat; is possessed of simple refraction and is infusible before the blow-pipe. It is distinguished from the Ruby by its peculiar formation and inferior hardness. Its specific gravity is from 3·5 to 3·8. It is called by the natives of India the Lal Rumani or the Pomegranate Ruby.

3rd.—The Balas Ruby is of a pale rose-colour and is of the same composition as the Spinel. According to the Persian tradition, the mines of these stones were not discovered until after an earthquake which rent the mountain in two. Their inferior hardness prevented people from taking them as the real Rubies. The ancient Greeks connect the origin of the name "Balas" Ruby with the word "Palatius," as they supposed it to be the matrix or

palace in which the true Ruby was found. Probably, the name is derived from the mountain "Ballaheia" in India, which, according to Marco Polo, used to supply this stone. The old French name "Rubin de Balais" adds weight to this assertion. The name Balas may have originated from the word "Ballen" or king—the Phrygian name for a certain fiery stone. Chardin attributes the origin of the name to "Balachani," the stone of "Balachan" (Pegu) —the Persian name for the Ruby. Some say that the original of the term "Balas" Ruby is the ancient name of Beloochistan, Badakschan or Balaschan.

4th.—The Rubicelle is an inferior variety of the Spinel and is of a yellowish red color.

The Rubies are often found in company with Sapphire, Zircon, oxide of tin, magnetic iron, Topaz, &c. Where Rubies and Sapphires are met with, gold is almost certain to be present.

Where found.

THE finest Oriental Rubies come from Burmah, Siam, India and Ceylon. Rubies are also found in Hohenstein on the Elbe, in the rivers Rhine and Danube; Espailly in Auvergne and Iser; in Bohemia; France, Brazil, Australia, Borneo, Sumatra, &c.

The most beautiful of these stones are those that come from Burmah. The mines are very strictly guarded and rendered difficult of access to the Europeans. They are a royal monopoly, extreme care being taken to prevent the stones getting

out of the country. The excessive fondness of the King for these stones has earned him the title, "Lord of the Rubies." Whenever any particularly large stone is found, a procession is sent with great *eclat* to meet it. When Pegu, the "father-land of Rubies," was annexed to the British Crown in 1852, it was thought that the English Government would be richer by its acquisition. But whether on account of the dangers in the shape of wild beasts that surround the Ruby-yielding countries, or some other cause, the Government has been sadly disappointed. The inhabitants of Burmah believe that Rubies ripen in the earth, that they are at first crude and colorless, and that, as they ripen, they become yellow, green, blue and last of all, red—which is the sure sign of perfect ripening. The Burmese law prohibits the sale of Rubies in the market and makes it compulsory on the discoverer of stones of a certain weight (100 ticals) to make them over to the Government, under pain of death. To avoid this dangerous law, the finder often breaks up the large stones into small pieces; thus causing more loss to the Government than he gains. The Rubies that come out of Burmah must be either stolen ones or passed out through the agency of private individuals.

The Rubies that come from Ceylon are generally found in the beds of rivers.

Some pretty-looking Rubies have been found for many years in Badakshan, a part of Tartary.

Some were also found on the slopes of the Oxus, near to Shushan and Charan. The natives of these places are under the impression that Rubies always occur in pairs. If they chance to find out one, they are sure to conceal it until the other is found, failing which, they will break it in two.

Many Rubies have been found in the gold washings in Australia, but most of them are taken no notice of, being considered as Garnets. Some, however, of very good quality have found their way into the London market.

The Spinel Rubies are found in rolled pebbles in alluvial deposits and the beds of rivers in Ceylon, Ava, Mysore, Beluchistan, and other Eastern countries; in Meronity in Bohemia and in Libenburgen; in the region between Amity and Andover in North America; also in the Ovens River in Victoria and in the Pearl Rivers of New South Wales and other parts of Australia. Blue Spinels are found at Aker in Sweden; also in Forland and Straskan in Moravia; in Antwerp and Ceylon. These are translucent and generally contain three to four per cent. of iron. The Chloro-Spinels or green Spinels are found in the Ural Mountains. Black Spinels or Ceylonites, (also called Pleonaste by Haüy,) have been found in Ceylon, Bohemia, in the River Iser, in the Tyrol, at Andernach on the Rhine, in Russia and in several places in the United States, where also the brown Spinels are found in abundance. The specific gravity of the Pleonaste

is from 3.5 to 3.8. The principal thing in its composition is aluminum and about 10 per cent. of protoxide of iron. It is infusible before the blow-pipe and with borax forms into an iron-colored glass. The automalite or zinc Spinel is found in Sweden. The white Spinel is found at La Riccia near Rome. Some also come from Brazil mixed with Diamonds.

The Balas Ruby has been described by Marco Polo as being chiefly found in the Balascea or Ballahia (on the upper Oxus,) where they were found below the surface soil, and from which place, he had, in the latter half of the 13th century, made a collecti on.

Mode of Cutting.

The Ruby is cut by means of Diamond powder on an iron wheel or skaif, and polished on a copper one with tripolis and water. In the East, Corundum is used for cutting, but the work is not flat and sharp. The usual form of cutting is the mixed or half-brilliant, although silky and imperfect stones are often cut *en cabochon*—a cut by which the stone receives one or two convex faces, with or without facets at the base. The Asteriated Rubies, that is, those that have a six-pointed star across the crystal, formed by a silky imperfection in the gem, are also cut *en cabochon* and particular care is taken to get the centre of the star as nearly

as possible in the middle of the gem. Such stones, if possessed of good colour, fetch very high price in the market.

The Spinel is cut on an iron wheel, with Emery or Diamond powder and polished on a copper one. The form is generally the mixed-cut. The colour of this stone becomes deeper by being heated.

The Ruby, as known to the Ancients.

THE Ruby is spoken of in the book of Job and in the Proverbs, in the Bible. The breast-plate of the High Priest, which was composed of twelve stones, included the Ruby, then known as the Carbuncle. The fact of its having been well known to the ancient Greeks and Romans admits of no question whatever. The Anthrax of Theophrastus and the Indian Carbuncle of Pliny are, beyond doubt, Rubies According to Pliny, the Ethiopians used to increase the lustre of Rubies by steeping them in vinegar for 14 days. Though this process added to their splendour for the same number of months, they were afterwards rendered softer and more brittle. Ælian, an ancient natural-historian, relates how a certain widow named Heraclea, had tended a young stork and cured one of its fractured legs and how the bird, in token of its gratitude for her kindness, presented her with a Lychnis (Ruby). But the question as to why of all others the Lychnis was selected for the present, is best answered by the

assertion of Philostratus, according to whom, storks were in the habit of placing these stones in their nests as amulets against serpents, and therefore as a fitting reward for the valuable services rendered by Heraclea, such a useful thing was presented to her. In an account of the statue of the Syrian Goddess (Astarte), Lucian speaks of her, as wearing on her head a gem called Lychnis (lamp-stone,) which used to light up the temple throughout the night. Epiphanius, speaking of Carbuncle, says, "when worn, it is impossible to conceal it, for notwithstanding whatsoever clothes it may be covered over with, its lustre shows itself outside its envelope, whence it is called Carbuncle." The Oriental nations speak of Rubies and other precious stones as illuminating the place in which they were kept.* In China, Rubies have been used from the earlist times for ornamenting the slippers of women, and in India, for being set into cups, vases, sword-handles or pipe-mounts and other ornamental things.

Engravings.

ANCIENT intaglios and cameos,† engraved on this stone, are still in existence, some of which are said

* There is a belief existing in India that Rubies grow in the head of serpents and that they can be obtained by throwing a lump of cow-dung over them, when the serpents occasionally take them out of their heads to illumine the place where they search for food, and in order that flies and insects might gather round them, attracted by the light. It is popularly believed that these stones are so valuable, owing to their rarity, as, to be called "the wealth of seven kings."

† Intaglios have the design sunk below the surface; in cameos, the subjects are in relief, or raised above the surface. Both these kinds of engraving can be executed on almost all sorts of stones.

to have been done, 500 years B. C.,—a period when the Greeks had attained the acme of artistic excellence. A large oval slightly convex stone, of the real pigeon's-blood colour, in the Devonshire parure, has a "Venus Victrix" engraved upon it. There also exists a full-length figure of Osiris in half-relief. Then there are a gorgon's head and a head of Pertinax, engraved on Spinels; and the head of a Bacchanite, upon a Balas. The earliest example of an engraving executed in the Middle Ages, has been discovered in the Spinel of the Marlborough cabinet. It is a beautiful stone, $\frac{3}{8}$ of an inch square, upon which is engraved a head in front face, wearing a crown, resembling very much that of Henry VI, as found upon his great seal. The Italians have left many engravings on the Ruby, amongst which may be mentioned an intaglio, of a head of Thetis, capped with a crab's shell, at present in the possession of the Rothschilds; and a cameo of a head of Serapis in front face, found in the Hope cabinet of precious stones. Amongst the collection of cameos of our Most Gracious Majesty, is one having the head of Louis XII, engraved upon a fine stone of considerable size,—a specimen of the art after the Revival. Dominico dei Camei engraved upon a Balas of the size of a shilling, the intaglio portrait of Ludovico il Moro. The Orleans cabinet had a Ruby engraved with an intaglio head of Henry IV, with the date 1598. Chardin who, in 1666, examined a Ruby, amongst the

Crown jewels of Persia, describe it as being as big as a hen's egg cut in half. The upper part of this stone bore the name "Chaic Sophy," cut upon it by its former master who had considerably marred its beauty by so doing. Pistrucci executed a beautiful front face of Diana on a Ruby, about ½ inch long.

The Price of the Ruby; its Flaws and Defects; Mode of Testing.

The jealous care with which the best Oriental Rubies are kept by the King of Burmah, renders them difficult of access to the public and makes them sometimes more valuable than the Diamonds. The ancients put a very high price upon the Rubies. In the present day, fine Rubies under ½ a carat, if English cut, cost from £ 4 to £ 10; if Indian cut, from £ 1 to £ 4.

A Ruby of	one carat	is worth	from	£ 14 to	£ 20
Ditto	1½	ditto	ditto	„ 25 to	„ 35
Ditto	2	ditto	ditto	„ 70 to	„ 80
Ditto	3	ditto	ditto	„ 200 to	„ 250
Ditto	4	ditto	ditto	„ 400 to	„ 450

Stones of greater weight than 4 carats, being rarities, fetch fancy price.

Rubies with flaws and specks, or having any silky or milky appearance, either on the table or beneath it or which are too deep or too pale in colour, are now much depreciated in value. A pale Ruby of 4 carats might be worth less than £ 12. It is true

that there are many Rubies in the market but these are of inferior quality and cannot command the same value as the true Oriental Rubies that come from Burmah and Siam.

The value of the Spinel and Balas Rubies varies chiefly according to the demand, character and cut of the stones, and sometimes, to caprice and fashion. At the present time the value of small Spinels ranges from 5 to £10 per carat.

Medium size of fair color,	20 to £ 40	per carat
Large ,, ,,	60 ,, £100	,,

As an instance of the uncertainty of the value of the Spinels, a stone weighing 40 carats, clear and of good quality, was sold in 1856 for £400; in 1862, it fetched £80 by public auction, and was lately sold for £240.

So is the case with Balas Rubies; for example, a dark rose-red Balas of 10 millimetres, square-cut and polished as a brilliant will fetch 300 francs; while a pale rose of like character and size will sell for 20 francs only. A specimen of 5 carats will occasionally realize £50. At the sale of the Marquis of Drée, a Ruby of 10 grains sold for £56.

In order that the pivots of watches may turn with greater precision, they are set in small Rubies perforated for the purpose; but these small jewels, about the size of millet grains, though very useful, are not of much value, owing to their abundance.

To test a perfect Ruby, it has to be placed on the same sheet of paper on which the fresh blood of a

pigeon has been dropped. The perfection of the stone can then be ascertained if it exactly agrees with the blood in color. The Spinels or Balas Rubies have often been passed off as true Rubies: but with any one acquainted with the physical and chemical properties of these stones, the deception would not succeed. The hardness and specific gravity of the true Ruby is much greater than those of the others. An unset stone can easily be tested by taking its specific gravity; a set one would, if a true Ruby, be scratched by Diamond only but would scratch all other stones; if a Balas or Spinel, it would be scratched by a Sapphire. Then the refraction would point out the nature of the stone. In the case of the true Ruby, it would be double (though in a small degree,) but in that of the Spinel or Balas, it would be absolutely simple. The Brazilian pink Topaz is often made to imitate the Ruby by placing it in a crucible with sand and heated till it gets the requisite color. But it differs essentially from the real Ruby in its character. Its specific gravity is from 3·4 to 3·6, whereas that of the Ruby is from 3·9 to 4·1. It is 8 in the scale of hardness, while the Ruby is 9, *i. e.*, next to Diamond, which has the full standard number 10.

The Garnet is sometimes made to pass for the true Ruby. The Garnet, however, pure and brilliant, will appear black and opaque, if held so as to reflect the light directly; while the Ruby would

retain its transparency and true color. Sometimes Garnets backed up by Ruby foils have been mistaken for Rubies. The Parisian traders have recently hit upon a plan by which they can, without the use of foils, give to pale valueless Rubies the best color they should have. They fill up the inside of the setting with Ruby-enamel, which gives a deep tinge to the entire stone enclosed within. The Rubies are also imitated in paste, which can only be detected by touching them with the emery-stone (cote). The artificial gems will appear softer and brittle, inferior in weight and, in some cases, showing silvery air bubbles in the interior. The Rubies are sometimes infected with white spots but these are removed by burning.*

The Spinel is also mistaken occasionally for the Garnet and more frequently for the Jacinth owing to similarity of color. But both these stones are of inferior hardness : while the Spinel would scratch quartz readily, these would, but *slightly*. Then, the Jacinth has double refractive power in a very high degree, whereas the Spinel has simple refraction.

The Marvellous and Medicinal Powers attributed to the Ruby.

EACH precious stone was supposed to have been gifted with special powers. The pharmacopæa of

* The Indian jewellers, however, in spite of great care and labor, have not yet succeeded in entirely removing these spots from the stones.

the ancients had, among its most potent remedies, a very costly compound called the "Five Precious Fragments" which consisted of powdered Rubies, Topazes, Emeralds, Sapphires, and Hyacinths. But as the patients were not likely, nor were they competent, to analyze the chemical properties of the mixture, it generally happened that the physicians used to pocket the real gems, by substituting false ones in their place. The Oriental Ruby, or the Carbuncle of the ancients, whether used externally or internally, was an antidote to poison and plague; it drove away sadness, evil thoughts, wicked spirits, night-mares and diverted the mind from sensuality. It was also used as an amulet against all illness. It would warn the wearer of the approach of any misfortune, by a change of color to blackness and would not resume its original brightness until the peril had passed away. To confirm the above, we can not resist the temptation of reproducing here the following apparently authentic story related by Wolfgang Gabelchover, a German philosopher, as quoted by Tollius: "It is worthy of notice that the true Oriental Ruby presages to the wearer by the frequent change and darkening of its color that some inevitable loss or misfortune is not far off: and in proportion to the greatness of the coming evil, so doth it assume a greater or less degree of darkness and opacity—a thing which I have heard repeatedly from people of the highest eminence and have, alas! experienced in my own person.

For, on December 5th, 1600, as I was travelling from Stutgard to Cal-wam in company with my beloved wife Catherine Adelmann, of pious memory, I observed most distinctly during the journey that a very fine Ruby, her gift, which I wore set in a ring upon my finger, had lost, once or twice, almost all its splendid color and had put on dullness in place of brilliancy and darkness in place of light: the which blackness and opacity lasted not for one or two days only, but several: so that being beyond measure disgusted thereat, I took the ring off my finger and locked it up in my trunk. Whereupon I repeatedly warned my wife that some grievous mishap was impending over either her or myself, as I foreboded from the change of color in my Ruby. Nor was I wrong in my anticipation, inasmuch as within a few days she was taken with a fatal sickness that never left her till her death. And truly after her decease, its former brilliant color again returned spontaneously to my Ruby."

Celebrated Rubies.

TAVENIER speaks of a Ruby seen in the possession of the King of Visapore, India, weighing 50 carats and of very fine quality. The best Oriental Rubies, as we have said before, are rare in the market, being monopolized by the King of Burmah, who is reported to be the owner of a Ruby, of an extraordinary quality and of the size of a pigeon's egg.

But no Europeans have hitherto been allowed to have a look at it. The king of Ada has a perfect Ruby of the size of a small hen's egg, which he uses as an ear-drop. One of the largest Rubies in the Crown jewels of France, adorns the Order of the Golden Fleece and is cut into the form of a dragon with extended wings. There was a remarkable Oriental Ruby of the size of a pigeon's egg, in the Crown of the Empress Catherine of Russia, known to have been presented to her by Gustavus III of Sweden, when on a visit to St. Petersburg, in 1777. There was one in Paris, seen by Fartiére, which weighed 406½ carats. There are several Rubies of good size and quality among the Crown jewels of Austria. It is related by Gesner that Catherine of Arragon used to wear a ring set with a stone which became luminous at night and which was therefore conjectured to be a Ruby. Two remarkable genuine Rubies were sent to England from Burmah in 1875. The sale of these two stones caused great excitement at Burmah and the fact of two stones of such extraordinary quality appearing simultaneously created not a little sensation in England. One was a dark-colored stone, cushion-shaped and weighing 37 carats, and the other, a blunt drop shape of $47\frac{1}{16}$ carats. Both were put in the hands of Mr. James N. Forster of London for recutting. The former was reduced to $32\frac{5}{16}$ and the latter to $39\frac{9}{16}$ carats. Both of these have found purchasers in the Continent, the smaller

fetching over a lac of Rupees. The largest Ruby seen in India by Garcias did not exceed 24 carats; it was bought by a prince in the Deccan for 156lb. weight of gold.

Rudolf II possessed a Ruby as big as a small hen's egg, bequeathed to him by his sister, the Queen Dowager of France; it was about 100 carats in weight and was reported to have been originally valued at 66,000 ducats. But modern mineralogists have pronounced this to be a Spinel.

In the front of the Crown of our Most Gracious Majesty is the famous Ruby (now pronounced to be a Spinel) said to have been given to Edward the Black Prince by Don Pedro (King of Castile,) after the battle of Najera (near Vittoria,) in 1367. It was afterwards worn upon his helmet by Henry V, at the battle of Agincourt, 1415. It is an irregular oval, pierced through the middle, according to the usual oriental fashion; the upper part of the perforation being concealed by a small Ruby. Two large Spinels taken from India in 1861 were shown in the Exhibition of 1862. The one that was exhibited by Messrs. Hunt and Roskell, was a cabochon-cut, octagon-shaped stone, of perfect color and free from flaws. It originally weighed 197 carats and after being cut by Mr. Forster, 81 carats. The other Spinel was also of the same shape and color, originally weighing 102¼ carats, and after being recut, 72½ carats. One Spinel collected by Dr. Heron, is said to be 49lb; being in 3 pieces

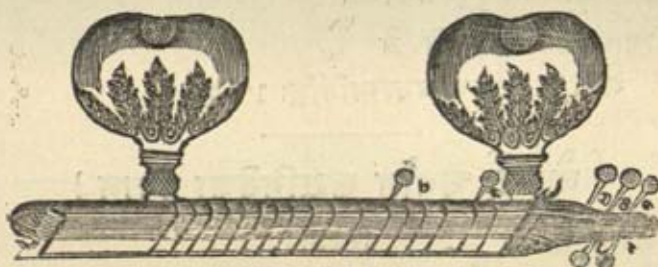
and containing cavities filled up by crystals of Corundum. In the list of the French Crown jewels taken in 1791, we find, amongst others, one Spinel Ruby of $56\frac{3}{4}$ carats, worth 50,000 francs. A specimen of a blue Spinel, a thick oblong stone, was in the possession of Messrs. Pittar Leverson & Co. It was an Indian-cut stone, weighing $37\frac{7}{8}$ carats and after being recut (by Mr. Forster,) 25 carats. It was originally sent from India as a Sapphire and having been afterwards found out to be a Spinel, the purchaser returned it to the merchant, who at once wrote to the consigner in India. The statement not being believed, the merchant had it cut and upon its identity as a Spinel being established, sold it for a much higher sum than it had fetched as a Sapphire. Tavernier tells us that he counted on the Great Mogul's throne, 180 large Rubies varying in weight from 100 to 200 carats and one single gem that weighed $2\frac{1}{2}$ ounces. These were, however, Balas Rubies. In the catalogue of the French Crown Jewels, of 1791, mention is made of two Balas Rubies, one of which, weighing $20\frac{3}{8}$ carats, was valued at 10,000 francs and the other, weighing $12\frac{3}{8}$, at 3,000 francs.

Charles the Duke of Burgundy, had lost several valuable stones at Granson. Among these were 3 Rubies called the "three brothers" and two called "*La Hotte et la Balle de Flandres.*" James I, in sending some jewels to his son, mentions the "three brethren." The similarity of the name

leads many to identify these as the Rubies once belonging to the Duke.

Sir James Melville, in his Historic Memoirs, says that Queen Elizabeth showed him "a fair ruby, great, like a racket ball." Runjeet Sing is said to have owned a large Ruby weighing 14 tollahs, with the names of Aurungzebe, Ahmed Shah and several other kings engraved upon it. Robert de Berquem mentions that when Josephus Barbaro had (in 1472) an audience with Yussum Cassam, the king of Persia, (at whose Court he was an ambassador for the Venetian Republic,) he was shown a hand-kerchief, filled with the most valuable of precious stones. Amongst these was a table cut Balas Ruby, of, at least, a finger's breadth, of the most beautiful colour and weighing 2½ ounces. De Berquem also speaks of 3 great Rubies, belonging to a Parisian of great rank. The one had once been set in a gold crown covered with gems, with which Pope Stephen V, (who came to France in 817) crowned the King of France, Louis le Debonnaire, as Emperor. This Ruby was in the shape of a Lozenge and weighed 129½ carats. The other was egg-shaped and weighed 244¾ carats. It was given to Charles, Duke of Anjou, by the Neapolitans, in 1264. The third, weighing 209 carats, had belonged to Anne, Duchess of Brittany who married Charles VIII in 1491. How these monster stones came into the hands of the Parisian nobleman and what became of them subse-

quently are not known to us. It is said that when Peter the Great left England, he presented the King with a "rough Ruby, which the greatest Jewellers of Amsterdam (as well Jews as Christians) valued at £2,000 sterling."

Some very good Rubies are to be found in India. A fine Oriental Ruby was recently bought of a Burmese merchant (at 22,000 Rupees), by Sir Salar Jung, on one occasion of his visit to Calcutta. The estate of the Paikpara Raj family (in the suburbs of Calcutta) has in its possession a large Ruby, set in a ring, and free from flaws. Another Ruby of a good size, also set in a ring is to be seen with Rai Luchmeeput Sing Bahadoor of Azimgunj. Babu Hurruck Chand of Moorshedabad has with him a Ruby of the true "pigeon's blood" color. A large Ruby is to be seen in the estate of the Hon'ble Maharajah Joteendro Mohun Tagore Bahadoor, set in a ring and having some Chinese letters, forming the name of God engraved on its back. There is also one large Ruby of the size of a pigeon's egg lengthwise cut in half, set in one of his watch-chains. It weighed about 500 Ratis in its rough state, and has, upon being cut, been reduced to about 300 Ratis. There is also one beautiful Ruby of about 93 Ratis, set in another watch chain of the Maharajah's.

अथ वैदूर्य्यम्।

मूलम्।

अविदूरे गिरेः कस्य तथैवोत्सङ्गदेशतः।
अधित्यकाप्रदेशे च वैदूर्य्यस्याकरो भवेत्॥ २२०॥

पद्मरागमुपादाय मणिवर्णा हि ये क्षितौ।
सर्व्वांस्तान् वर्णशोभाभिर्वैदूर्य्यमनुगच्छति॥ २२१॥

सितश्च धूम्रसङ्काशमीषत्कृष्णात्विषम्भवेत्।
वैदूर्य्यं नाम तद्रत्नं रत्नविद्भिरुदाहृतं॥ २२२॥

तेषां प्रधानं शितिकण्ठनीलं
यद्वा भवेद्वेणुदलप्रकाशं।
चासाग्रपत्त्रप्रतिमश्रियो ये
न ते प्रशस्ता मणिशास्त्रविद्भिः॥ २२३॥

वैदूर्य्य अर्थात् लशुनियेका बयान।

तर्जमा।

किसि किसि पाहाड़के करीबकी जमीनमे, बीचके हिस्सेमे और चोटीपर लशुनिया पाया जाता है। २२०।

पद्मराग वगैरह जहेरातमे जिस्तरहका रङ्ग देखलाइ देता है, वही सब रङ्ग वैदूर्य्य अर्थात् लशुनियामेभी होता है। २२१।

उसके सेवाय सफेद रङ्ग, बेंगुणी रङ्ग और थोड़ा सेयाह, यही तिन रङ्ग लशुनियामे देख जाते है। २२२।

रत्नपारखी पण्डितलोक कहते है, के जित्ने किसिमका लशुनिया है, उसमेसे जो रङ्ग मोरेके गले और बांशके पत्तके समान है, वही प्रधान है। और जिस्का रङ्ग नीलकण्ठपच्छीके परके समान है, वह आच्छा नहिं। २२३।

THE CAT'S-EYE.

TRANSLATION.

220. CAT'S-EYE quarries are found at the top, or the mid region of certain mountains, as well as in their vicinity.

221—222. All those colors that shine in the *padmarága* and other gems of a like nature, are also seen in the Cat's-eye. Besides these, we find white, smoke-colored and gray cat's-eyes.

223. Of Cat's-eyes, those which in color resemble the peacock's neck or the bamboo leaf are first-class, while those resembling the wing of the *nila-kantha** bird are of small worth.

বৈদূর্য্য।

অনুবাদ।

কোন কোন পর্ব্বতের সন্নিহিত প্রদেশ, মধ্যভাগ ও অধিত্যকা প্রদেশে বৈদূর্য্যের আকর লক্ষিত হয়। ২২০।

পদ্মরাগপ্রভৃতি রত্নসমূহে যে সকল বর্ণ দৃষ্ট হয়, সেই সকল বর্ণই বৈদূর্য্যমণির অনুগামী; তদ্ভিন্ন শুক্ল, ধূমল ও ঈষৎ কৃষ্ণবর্ণবিশিষ্ট বৈদূর্য্য দেখা যায়। ২২১। ২২২।

মণিশাস্ত্রবিৎ পণ্ডিতেরা কহেন, যতপ্রকার বৈদূর্য্য আছে, তন্মধ্যে যে গুলির বর্ণ ময়ূরের কণ্ঠ অথবা বংশ-পত্রের সদৃশ, সেইগুলি প্রধান, এবং যাহাদের বর্ণ, নীল-কণ্ঠ পক্ষীর পক্ষের তুল্য, তাহারা প্রশস্ত নহে। ২২৩।

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* A species of gallinule or water-hen. (?)

मूलम्।

ब्रह्मक्षत्त्रियविट् शूद्रजातिभेदाच्चतुर्व्विधं।
सुलक्षणं भवेद्रत्नं वैदूर्य्यं नाम भूमितः॥ २२४॥
सितानीलो भवेद्विप्रः सितारक्तस्तु बाहुजः।
पीतानीलस्तु वैश्यः स्यान्नील एव हि शूद्रकः॥ २२५॥
एकं वेणुपलाशकोमलरुचा मायूरकण्ठत्विषा
मार्ज्जारेक्षणपिङ्गलच्छविजुषा ज्ञेयं त्रिधा छायया।
यद्गात्रं गुरुतां दधाति नितरां स्निग्धन्तु दोषोज्झितं
वैदूर्य्यं विशदं वदन्ति सुधियः स्वच्छञ्च तच्छोभनं॥ २२६॥

तर्जमा।

जिस्तरहसे मनुष्यके ब्राह्मण, क्षत्त्रि, वैश्य और शूद्र चार जात होते हैं, उसी तरहसे लशुनियामेभी चार जात है। और यही चार जात सुलक्षणाक्रान्त लशुनिया जमीनसे पयदा होता है। २२४।

थोड़ा नीलापनलियेहुये सफेद रङ्ग लशुनिया ब्राह्मण जात है, थोड़ा सुर्खीमायेल सफेद रङ्ग लशुनिया क्षत्त्रि जात है, थोड़ा नीलापनजर्दिमायेल लशुनिया वैश्य जात है और नीलरङ्ग लशुनिया शूद्र जात है। २२५।

बांशका नया पत्ता, मोरका गला, बिल्लीकी आंख, इन्ही तिन चीजोंके समान लशुनियाकी छाया देखि जाति है, और जो लशुनिया ओजनमे भारी, और बहुत् स्निग्ध, बेऐब, निर्म्मल और स्वच्छ हो, पण्डित लोक उस्को अति शुभलक्षण कहते है। २२६।

TRANSLATION.

224. The earth produces all the four castes of Cat's-eye redolent of lucky signs.

225. A white Cat's-eye furnished with a blue gleam (say the authorities), is a Brahmin, a white Cat's-eye with a gleam of red, is a Khetriya, a yellow Cat's eye with a blue lustre, is a Vaisya, and a purely blue Cat's-eye is a Sudra.

226. Cát's-eyes possess a shade like the color of a fresh bamboo leaf, peacock's neck, or a cat's eye. Those Cat's-eyes that are heavy, deliciously cool, flawless, smooth and otherwise faultless, the authorities consider to be very lucky.

অনুবাদ।

ব্রাহ্মণ, ক্ষত্রিয়, বৈশ্য ও শূদ্র এই জাতিচতুষ্টয়ভেদে চতুর্বিধ সুলক্ষণাক্রান্ত বৈদূর্য্য-মণি ভূমি হইতে জন্মিয়া থাকে। ২২৪।

ঈষৎ নীলের আভাযুক্ত শুক্লবর্ণ বৈদূর্য্য ব্রাহ্মণজাতি, ঈষৎ লোহিতের আভাযুক্ত শুক্লবর্ণ বৈদূর্য্য ক্ষত্রিয়জাতি, ঈষৎ নীলের আভাযুক্ত পীতবর্ণ বৈদূর্য্য বৈশ্যজাতি ও বিশুদ্ধ নীলবর্ণ বৈদূর্য্য শূদ্রজাতি বলিয়া কথিত হয়। ২২৫।

বংশের নূতন পত্র, ময়ূরকণ্ঠ ও মার্জারের চক্ষু এই তিন বস্তুর ন্যায় ছায়া বৈদূর্য্যে দৃষ্ট হয়, এবং যে সকল বৈদূর্য্য ওজনে ভারী, অত্যন্ত স্নিগ্ধ, দোষবর্জ্জিত, নির্ম্মল ও স্বচ্ছ, পণ্ডিতেরা তাহাদিগকে অতি শুভ-লক্ষণ-যুক্ত কহেন। ২২৬।

मूलम्।

घृष्टं यदात्मना स्वच्छं स्वच्छायां निकषाश्मनि।
स्फुटं प्रदर्शयेदेतद्वैदूर्य्यं जात्यमुच्यते॥ २२७॥

अथ वैदूर्य्यगुणाः।

मार्ज्जारनयनप्रख्यं रसोनप्रतिमं हि वा।
कलिलं निर्म्मलं व्यङ्गं वैदूर्य्यं देवभूषणं॥ २२८॥
सुतारं घनमत्यच्छं कलिलं व्यङ्गमेव च।
वैदूर्य्याणां समाख्याता एते पञ्च महागुणाः॥ २२९॥
उद्गिरन्निव दीप्तिं यत् सुतारमिति गद्यते।
प्रमाणतास्यं गुरु यत् घनमित्यभिधीयते॥ २३०॥

तर्जमा।

कसौटीपर घिसनेसे जिस् लशुनियेकी स्वच्छता और साफाइ ज़ियादातर होति जाय, वही लशुनिया असल है। २२७।

लशुनियेका गुण।

बिल्लीकी आंख और लहशुनके समान, कलिल, निर्म्मल और व्यङ्ग लशुनिया देवताओंके लायेक है। २२८।

सुतार, घन, अत्यच्छ, कलिल और व्यङ्ग, यही पांच किसिमका लशुनिया बहुत् गुणसम्पन्न है। २२९।

जिस् लशुनियामे आभा निक्ले, उसे सुतार कहते हैं, जो कद्मे छोटा, लेकिन ओजनमे भारी, उसको घन कहते है। २३०।

TRANSLATION.

227. That Cat's-eye which on being rubbed over the touch-stone attains additional lustre and smoothness, is sterling and excellent.

Qualities of the Cat's-eye.

228. That *kalila* or *byanga* Cat's-eye which is like a veritable cat's-eye, or a garlic, and which is perfectly smooth, is a gem worthy of the acceptance of the gods themselves.

229. *Sutára, ghana, atyachchha, kalila* and *byanga* are the five best kinds of the Cat's-eye.

230. The Cat's-eye which sparkles beautifully, is called *sutára*; that which combines small bulk with heaviness, is called *ghana*.

অনুবাদ।

কষপাষাণে ঘৃষ্ট হইলেও যে বৈদূর্য্যের স্বচ্ছতা ও ছায়া অধিকতর উজ্জ্বলভাবে প্রকাশ পায়, সেই বৈদূর্য্যই উৎকৃষ্ট বলিয়া প্রসিদ্ধ ও অকৃত্রিম। ২২৭।

বৈদুর্য্যের গুণ।

মার্জার-নয়ন বা রসোনের প্রতিরূপ, কলিল, স্বচ্ছ ও ব্যঙ্গ বৈদূর্য্য দেবভোগ্য। ২২৮।

সুতার, ঘন, অত্যচ্ছ, কলিল ও ব্যঙ্গ এই পঞ্চবিধ বৈদূর্য্য মহাগুণসম্পন্ন। ২২৯।

যে বৈদূর্য্য হইতে দীপ্তি উদ্গীর্ণ হয়, তাহাকে সুতার কহে, যাহা প্রমাণে অল্প, কিন্তু ওজনে গুরু, তাহা ঘন নামে বিখ্যাত। ২৩০।

मूलम् ।

कलङ्कादिविहीनं तदत्यच्छमिति कीर्त्तितं ।
ब्रह्मसूत्रकलाकारश्चञ्चलो यत्र दृश्यते ॥ २३१ ॥
कलिलं नाम तद्रत्नं सर्व्वसम्पत्तिकारकं ।
विश्लिष्टाङ्गन्तु वैदूर्य्यं व्यङ्गमित्यभिधीयते ॥ २३२ ॥

अथ वैदूर्य्यदोषा ।

शर्क्करं कर्क्करं त्रासः कलङ्को देह इत्यपि ।
एते पञ्च महादोषाः वैदूर्य्याणामुदीरिताः ॥ २३३ ॥
शर्क्करायुक्तमिव यत्प्रतिभाति च शर्क्करं ।
स्पर्शे खरं यत् तज्ज्ञेयं कर्क्करं वस्तुनाशनं ॥ २३४ ॥

तर्जमा ।

कलङ्क आद अयेबोंसे खाली लशुनियेको अत्यच्छ कहते हैं, जिस् लशुनियासे चन्द्रकलाके ऐसा चञ्चल सूत देखलाइ दे, उस्को कलिल कहते हैं, कलिल लशु-निया सब सम्पत्का कारण है । २३१ ।

जिस् लशुनियेका आधा अङ्ग काटा मालुम हो, उस्को व्यङ्ग कहते हैं । २३२ ।

लसुनेका अयेब ।

कर्क्कर, शर्क्कर, त्रास, कलङ्क और देह लशुनियामे यही पांच किसिमका अयेब है । २३३ ।

जो छुनेमे खुरधारा, उसे कर्क्कर कहते हैं, कर्क्कर लशुनिया भाइओंको नाश करता है, और दुधिया लशुनियाको शर्क्कर कहते हैं । २३४ ।

TRANSLATION.

231. That Cat's-eye which is free from such defects as *kalanka* etc., is called *atyachchha*; that which shows a lustre resembling the Brahminical thread and aye twinkling like the moonbeam, goes by the name of *kalila*. This is the veritable cornucopia.

232. That which manifests a variety of parts and sides, is entitled *byanga*.

Defects of the Cat's-eye.

233. *Karkara, sarkara, trása, kalanka* and *deha* are the five defects belonging to this class of gems.

234. A Cat's-eye which is hard to the touch, is called *karkara*; and that which contains grits, is called *sarkara*. A *karkara* Cat's-eye brings about loss of friends.

অনুবাদ।

কলঙ্কাদিদোষবিহীন বৈদূর্য্যকে অত্যচ্ছ বলে। এবং যাহাতে চন্দ্রকলার ন্যায় চঞ্চল ব্রহ্মসূত্র লক্ষিত হয়, তাহাকে কলিল বলা যায়, কলিল বৈদূর্য্য সর্ব্বসম্পত্তির নিদান। ২৩১।

যাহার অঙ্গ বিশ্লিষ্ট, অর্থাৎ অঙ্গ প্রত্যঙ্গ পৃথক্ বলিয়া বোধ হয়, তাহার নাম ব্যঙ্গ। ২৩২।

বৈদূর্য্যের দোষ।

কর্কর, শর্কর, ত্রাস, কলঙ্ক ও দেহ, বৈদূর্য্য মণিতে এই পঞ্চপ্রকার দোষের বিদ্যমানতা দেখা যায়। ২৩৩।

যাহার স্পর্শ অতি কঠিন, তাহার নাম কর্কর, এবং শর্করাযুক্ত বৈদূর্য্যকে শর্কর কহে, কর্কর বৈদূর্য্যে বন্ধুবিনাশ করে। ২৩৪।

मूलम्।

भिन्नभ्रान्तिकरस्त्रासः स कुर्य्यात् कुलसंक्षयं।
विरुद्धवर्णो यस्याङ्गे कलङ्कः क्षयकारकः।
मलदिग्ध इवाभाति देहो देहविनाशनः॥ २३५॥
गिरिकाचः शिशुपालः काचः स्फटिकश्च भूमिनिर्भिन्नाः।
वैदूर्य्यमणेरेते विजातयः सन्निभाः सन्ति॥ २३६॥
लिख्याभावात्काचं लघुभावाच्छिशुपालकं विद्यात्।
गिरिकाचमदीप्तत्वात् स्फटिकं वर्णोज्ज्वलनेन॥ २३७॥

तरजमा।

जिस् निशानके जरियेसे लशुनिया टुटा मालुम हो, उस्को त्रास कहते हैं, त्रास अयेवका लशुनिया कुलका नाश करनेवाला है, और जिस् लशुनियेके मध्ये दुस्रा रङ्ग खेलाप मालुम हो, उस्को कलङ्क कहते हैं, कलङ्क अयेवका लशुनिया आदमीका नाश करनेवाला है; और जिस्को मध्ये मयला मालुम हो, उस्को देह कहते हैं, देह अयेवका लशुनिया आदमीका शरीर नष्ट करता है। २३५।

गिरिकाच, शिशुपाल, कांच और स्फटिक इन्हो चीजोंके द्वारा भुठा लशुनिया बानाता है। २३६।

हीरेकेसेवाय और चीजके जरियेसे जो ना कटे, वह काच, हाल्का होनेसे शिशुपाल है, दीप्ति ना रहनेसे गिरिकाच और ज्यादा उज्ज्वल होनेसे स्फटिक समझना चाहिये। २३७।

TRANSLATION.

235. That mark in a Cat's-eye which looks like a break, is a *trása*. It destroys family dignity. That which shows conflicting colors, is called *kalanka*. Such a gem is destructive. A *deha* Cat's-eye bears dirt within it. This gem wastes the body.

236. *Girikácha*, Sisupála, glass and crystal are made use of in fabricating false Cat's-eyes.

237. A false Cat's-eye, if it is made of glass, is detected by being scratched by the diamond alone; if it is made of *sisupála* by its lightness; if of *girikácha*, by its want of lustre, and finally if of crystal, by its excessive gloss.

অনুবাদ।

যে চিহ্নদ্বারা বৈদূর্য্যকে ভগ্ন বলিয়া বোধ হয়, তাহাকে ত্রাস কহে, ত্রাসযুক্ত বৈদূর্য্য কুলক্ষয়-কারক। যাহার মধ্যে বিরুদ্ধ বর্ণ লক্ষিত হয়, তাহাকে কলঙ্ক বলে, কলঙ্কদোষ মনুষ্যের ক্ষয়কারক, এবং যাহার মধ্যে মলা থাকে, তাহাকে দেহ কহে, দেহে দেহক্ষয় করে। ২৩৫।

গিরিকাচ, শিশুপাল, কাচ ও স্ফটিক এই সকল পদার্থ দ্বারা কৃত্রিম বৈদূর্য্য মণি প্রস্তুত হইয়া থাকে। ২৩৬।

হীরক ভিন্ন অন্য কোন বস্তুদ্বারা অঙ্কিত না হওয়াতে কাচ, লঘুতা দ্বারা শিশুপাল, অদীপ্তিহেতু গিরিকাচ ও অধিকতর উজ্জ্বল বর্ণ দ্বারা স্ফটিক প্রকাশিত হইয়া পড়ে। ২৩৭।

मूलम्।

जात्यस्य सर्व्वस्य मणेस्तु यादृक्

विजातयः सन्ति समानवर्णाः।

तथापि नानाकरणानुमेय-

भेदप्रकारः परमः प्रदिष्टः॥ २३८॥

सुखोपलक्ष्यश्च सदा विचार्य्यो

ह्ययं प्रभेदो विदुषा नरेण।

स्नेहप्रभेदो लघुता मृदुत्वं

विजातिलिङ्गं खलु सार्व्वजन्यं॥ २३९॥

कुशलाः कुशलैः प्रयुज्यमानाः

प्रतिवद्धाः प्रतिसत्क्रियाप्रयोगैः।

गुणदोषसमुद्भवं लभन्ते

मणयोऽर्थान्तरमूल्यमेव भिन्नाः॥ २४०॥

तर्जमा।

झुठा जवाहेर अगर वेरङ्ग और कदम साञ्चेके समान हो, लेकिन तरह तरहके परीक्षाके द्वारा उसका हाल असल मालुम हो सक्ता है। २३८।

रत्नपारखी पण्डित स्नेहप्रभेद, लघुता, कोमलता इत्की सब विजातिनिशानके जरियेसे अनायास सुजात मणिका विचार कर सक्ते हैं। २३९।

सोणेमे जड़नेसे दस्तकारीके ऐवसे वढ़िया रत्नभी खाराप है, और ओस्ताद कारिगरके हातका जड़ाउया वहुत् कम कदर रत्नभी उमदगीको पाता है। २४०।

TRANSLATION.

238. Even when a false gem resembles in color a real one to a degree, still there are characteristic differences between the two, which legibly mark out the one from the other.

239. Persons well versed in the science can easily distinguish a mendacious jewel from a genuine one, by its lightness, softness, gloss etc.

240. Much depends upon the art with which a gem is set on gold or any other precious metal,—indeed so much that a gem of really superior order may be shorn of half its lustre by the vicious skill of the goldsmith, while another of far less worth may gain in brilliancy from the skill with which it is set.

অনুবাদ।

সর্ব্বপ্রকার বিজাতি মণি সুজাত মণির সমান বর্ণ-বিশিষ্ট হইলেও নানাপ্রকারে তাহাদের পরস্পর ভেদ প্রমাণীকৃত হইতে পারে। ২৩৮।

রত্নতত্ত্বজ্ঞ পণ্ডিতেরা স্নেহপ্রভেদ, লঘুতা, কোমলতা প্রভৃতি বিজাতি চিহ্নদ্বারা অনায়াসে সুজাত মণির বিচার করিতে পারেন। ২৩৯।

মণিসমুদায় সুবর্ণাদি ধাতু সম্বন্ধ হইলে শিল্পীর শিল্প-দোষে উত্তম রত্নও অতিজঘন্য এবং শিল্পনৈপুণ্যদ্বারা অতি সামান্য রত্নও অতি উত্তমরূপে প্রতিভাত হয়। ২৪০।

मूलम्।

यदिन्द्रनीलस्य महागुणस्य
सुवर्णसंख्याकलितस्य मूल्यं।
तदेव वैदूर्य्यमणेः प्रदिष्टं
पलद्वयोन्मापितगौरवस्य॥ २४१॥

जयति यदि सुवर्णं त्यागहीनो यदा वा
बहुविधमणिहारी भूपतिर्वा यतिर्वा।
दधदपि धृतदोषं जातु वैदूर्य्यरत्नं
प्रतिहतफलरूपः पातमेष्यत्यवश्यम्॥ २४२॥

तर्जमा।

महागुणसम्पन्न एक तोला इन्द्रनीलका जो मूल होता है, गुणशाली दोपल लशुनियेका वही दाम है। २४१।

त्यागशील अथवा बहुप्रकार मणिधारी अर्थात् बहुत् तरहका जवाहेर परहनेहुये राजा अथवा जितेन्द्रिय सन्न्यासी कोइकेयों न हो, ऐबदार लशुनिया पहेरनेसे जरूर पतित होना होगा। २४२।

इति लशुनियाका बयान।

241. A Cat's-eye weighing two *palas** is worth as much as a very good *padmarága* weighing one *tolá*.†

242. A vicious Cat's-eye paves the way for the sure ruin of the wearer, be he a self-denying individual, a king accustomed to wear gems of all sorts, or an ascetic who has learned to restrain his senses.

অনুবাদ।

মহাগুণসম্পন্ন এক তোলা ইন্দ্রনীলের যাদৃশ মূল্য হইয়া থাকে, গুণশালী দুই পল বৈদূর্য্যের তদ্রূপ মূল্য হইতে পারে। ২৪১।

ত্যাগশীল বা বহুপ্রকার মহামণিসম্পন্ন ভূপতি অথবা জিতেন্দ্রিয় সন্ন্যাসী, যিনি হউন না কেন, সদোষ বৈদূর্য্য ধারণ করিলে অবশ্যই তাঁহাকে অধঃপাতিত হইতে হইবে। ২৪২।

ইতি বৈদূর্য্য।

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* (Equal to four karshas = $\frac{1}{100}$ *tolas*.)

† *Vide antè.*

THE CAT'S-EYE.

Its Properties.

THE Cat's-eye is a rare variety of the Chrysoberyl, of extreme hardness and is characterized by the remarkable play of light in a certain direction, probably caused by a peculiarity in its crystallization. This ray of light, or in the jeweller's language, this " line," shines in well-polished stones with a phosphorescent brilliance. This stone is found of various colours, ranging through all the shades of yellow, brown, green, and very rarely, black. No matter what the ground colour of the stone may be, the " line" is always white and more or less iridescent. The gas-light or full sun-light, which renders the line more vivid, displays the lustre to the best advantage. The most popular colours are the clear apple green and the dark olive—these forming splendid black grounds over which the line appears in beautiful contrast. When held towards the light, the stone resembles the contracted pupil of the eye of a cat. Its peculiar beauty lies in the mysterious gleaming streak which moves from side to side as the stone is turned. The specimens most liked by the Indians are those of a dark olive colour, having the ray so bright on each edge as to appear double. The hardness of the

Cat's-eye is 8·5 in the scale; it being scratched by the Sapphire, Ruby, &c. Its specific gravity is 3·8. It is infusible before the blow-pipe alone, but is not affected by acids. It contains about 80 per cent. of alumina and 20 of glucina and colouring matter (protoxide of iron). It belongs to the trimetric or rhombic system of crystallization. Its lustre varies from being almost perfectly transparent to almost opaque. It possesses a double refraction and acquires electricity by friction and retains it for several hours.

Where found.

THIS gem is found in rolled pebbles in parts of North America, Brazil, Moravia, the Ural Mountain, India, but chiefly in Ceylon together with Sapphire.

Mode of Cutting.

THE Cat's-eye is generally cut in Ceylon, *en cabochon.* The Chrysoberyl of which it is but one variety, is cut on a copper wheel with Emery and polished with Tripoli.

Its Price; Flaws and Defects; Mode of Testing.

THE Cat's-eye is much used in jewelry for rings and pins and is never engraved upon. Its value chiefly depends on its size and beauty. The varie-

ties of colour do not affect the value very much; some people like one colour, some, another. To fetch a good value, the line should not only be perfect and brilliant but it should be well-defined, not very broad and should run evenly from end to end across the middle of the stone. It has always been very highly prized by the Indians and the Cingalese. The value has of late considerably increased, owing to the fancy which the Europeans have begun to take to it. A ring-stone may be worth from £10 to £100 or upwards. There are some large stones in the market said to be valued at more than £1,000.

The jewellers have frequently confounded the true Cat's-eye with another stone of the same name which is a variety of the Quartz, and have often sold the one for the other. Even by the least experienced, the Quartz Cat's eye can be distinguished from the true one, by its inferior hardness and want of brilliance. The colour of the Quartz Cat's-eye is of various shades of yellow and brown only. Its hardness is from 6 to 6·5. It can only scratch glass. Its specific gravity is 2·65. It melts with soda into a clear glass and is soluble in fluoric acid. The chemical composition is of 48 parts of Silicium and 51 of Oxygen with a small amount of oxide of iron and lime. It is usually set with a black or gold foil to add to its play and brilliancy.

Marvellous Powers.

THE fact of the gleaming streak shifting from side to side as the stone is turned, has led the superstitious to believe it to be the abode of some evil spirits. It was dedicated by the ancient Assyrians to their god Belus and was called, on this account, the *oculus Beli* and by others, the "wolf's eye." It is regarded by some nations as a sacred stone and used as a charm against witch-craft.

Celebrated Cat's-eyes.

THE largest Cat's-eye (also the "Hope") is hemispherical and ½ inch in diameter. In 1815 it was captured from the King of Kandy (Ceylon), with whom it had been an object of great pride. It has attained a celebrity for many centuries past and appears to be the identical stone mentioned by Ribiero, in his History of Ceylon, as belonging in the 16th century to the Prince of Ura. It is mounted in massy pure gold and set* with Rubies (cut *en cabochon*), in the Eastern fashion. A very large-sized Cat's

* The late King Victor Emmanuel had many peculiarities one of which may be related in a few words. It appears that His Majesty each year allowed one of his toe-nails to remain uncut through the year, and on New Year's Day he cut off his projecting nail which was always about an inch in length. A jeweller cut and polished this piece of nail, which acquired the appearance of the stone known as a "cat's eye," and framed it in a rim of gold set round with diamonds. The King each year presented this jewel to his mistress, the Countess Mirafiori, who already possessed fourteen of these novel ornaments. The fifteenth had been cut by the late King on the 1st January 1878, and as His Majesty died on the 9th of that month, the jeweller had not had time to polish and mount it. It has since been conveyed to the Countess by King Humbert.—*The Indian Mirror, 15th June* 1878.

eye was once seen with one Pundit Lutchminarain, who had at one time refused an offer of Rs. 10,000 for it. It has afterwards been bought by a zemindar of Mymensing, East Bengal, for Rs. 6000. Babu Than Sing Boyed of Moorshedabad has a good Cat's-eye of a black color. Rai Budridass Mokeem has, in the shape of a *kanthá*, a collection of Cat's-eyes of various shades and tints. There is a very large Cat's-eye, about the size of a pigeon's egg, set upon a *pán-dán*, in the possession of the Hon'ble Maharajah Joteendro Mohun Tagore Bahadoor. It is of a brownish color and shows the "line" to great advantage.

अथ मुक्ता ।

मूलम्।

नागेन्द्रजीमूतवराहशङ्ख-
मत्स्याहिशुक्त्युद्भववेणुजानि।
मुक्ताफलानि प्रथितानि लोके
तेषान्तु शुक्त्युद्भवमेव भूरि ॥ २४३ ॥
धाराधरेषु जायेत मौक्तिकं जलबिन्दुभिः ।
दुर्लभं तन्महारत्नं देवैस्तन्नीयतेऽम्बरात् ॥ २४४ ॥
इभाहिकोलमत्स्यानां शीर्षे मुक्ताफलोद्भवः ।
त्वक्सारशुक्तिशङ्खानां गर्भे मुक्ताफलोद्भवः ॥ २४५ ॥

मतिका बयान।

तर्जमा।

हाथी, मेघ, शूकर, शङ्ख, मछलि, सांप, सिप और वांश इन् सब वस्तुमे मोति पयदा होता है। यह दुनियामे मसहुर है, लेकिन इन सबमेसे अकसर मोति सिपमे ज्यादा पयदा होता है। २४३।

मेघ होकर जलके बुंदके जरियसे जो मोति होता है, उस्की महारत्नमे गिन्ति होति है, आदमीको बहुत् दुर्लभ है, देवता लोक आकाशहीमे उस्को ले लेते है। २४४।

हाथी, सांप, शूकर और मछलि इन् सबके मस्तकमे और वांश, सिप और शङ्खके पेटमे मोति होता है। २४५।

PEARL.

Translation.

243. It is generally believed that the Pearl originates in elephants, clouds, boars, conch-shells, fish, serpents, oysters and bamboos—of which oysters have the largest share in their production.

244. The Pearl which originates in a water-drop from the clouds, is a gem of the first rank and a rarity ;—the gods appropriate it from the sky.

245. Pearls originate in the heads of elephants, boars, serpents and fish, in the hollows of bamboos, and in the wombs of oysters and conch-shells.

মুক্তা।

অনুবাদ।

হস্তী, মেঘ, বরাহ, শঙ্খ, মৎস্য, সর্প, শুক্তি এবং বংশ এই সকল পদার্থেই যে, মুক্তা জন্মে, ইহা লোকপ্রসিদ্ধ, তন্মধ্যে শুক্তি হইতেই অধিক পরিমাণে মুক্তা জন্মিয়া থাকে। ২৪৩।

মেঘ হইতে জল-বিন্দুদ্বারা যে মুক্তা জন্মে, তাহা মহারত্নমধ্যে পরিগণিত, উহা মনুষ্যের পক্ষে অতিদুর্লভ, দেবতারাই আকাশ হইতেই গ্রহণ করেন। ২৪৪।

হস্তী, সর্প, বরাহ ও মৎস্য ইহাদিগের শীর্ষদেশে এবং বংশ, শুক্তি ও শঙ্খ ইহাদিগের গর্ভমধ্যে মুক্তা জন্মিয়া থাকে। ২৪৫।

मूलम्।

गजाहिजं सुदुष्प्राप्यं मौक्तिकं तपसा विना।
मौक्तिकं लभ्यते श्रेष्ठमाकरेषु कलौ त्रिषु॥ २४६॥

वेध्यन्तु शुक्त्यङ्गमेव तेषां
शेषाण्यभेद्यानि वदन्ति तज्ज्ञाः।
मतङ्गजा ये तु विशुद्धवंश्या-
स्ते मौक्तिकानां प्रभवाः प्रदिष्टाः॥ २४७॥

त्वक्सारनागेन्द्रतिमिप्रसूतं
यच्छङ्खजं यच्च वराहजातं।
प्रायो विमुक्तानि भवन्ति भासा
शस्तानि माङ्गल्यतया तथापि॥ २४८॥

तर्जमा।

हाथी और सांपके मस्तकमे जो मोति पयदा होता है, विना तपस्याके वह मोति बहुत दुर्लभ है, आव बांश, सिप और शङ्खमे उम्दा उम्दा मोति पयदा होता है। २४६।

पहिले जो किसिम मोतिकी बयान कि गइ, उसमेसे सिपका मोति वेधा अर्थात् उसी जातका मोति वेधा जाता है, उसकेसेवाय औरजातका मोति अवेध, अर्थात् वेध हो नहि सक्ता, पाणि वर्षणसे जो मोति पयदा होता है, वही सब मोति प्रधान है। २४७।

बांश, हाथी, तिमि मछलि, शङ्ख और शूकर इन सबमे जो मोति पयदा होता है, यही सब मोति आवदार नहि होता है, लेकिन मङ्गलकार्य्यमे बहुत उत्तम है। २४८।

TRANSLATION.

246. Those Pearls that are found in the heads of elephants and snakes, are rarely to be had except by devout austerities;—at present good Pearls are obtained from bamboos, oysters and conch-shells.

247. Of the kinds of the Pearl enumerated above, those derived from the oyster alone are penetrable, the rest being impervious. Those Pearls that originate in clouds, are the best of their sort.

248. The Pearls that are produced in bamboos, elephants, whales, conch-shells and boars, are generally lack-lustre, although they are of great use in auspicious rites.

অনুবাদ।

গজ ও সর্পের মস্তকে যে মুক্তা জন্মে, বিনা তপস্যায় তাহা অতিদুষ্প্রাপ্য, অধুনা বংশ, শুক্তি ও শঙ্খ এই তিন বস্তু হইতেই উত্তম উত্তম মুক্তা প্রাপ্ত হওয়া যায়। ২৪৬।

পূর্ব্বে যে কয়প্রকার মুক্তার বিষয় উল্লেখ করা গেল, তন্মধ্যে শুক্তিজাত মুক্তাই বেধ্য, অর্থাৎ এই জাতীয় মুক্তাতেই ছিদ্র করা যাইতে পারে, তদ্ভিন্ন অপরাপর জাতীয় মুক্তা অবেধ্য, অর্থাৎ তৎসমুদায়ে ছিদ্র করা যাইতে পারে না। মেঘ হইতে যে সকল মুক্তা উৎপন্ন হয়, তাহারাই সর্ব্বপ্রকার মুক্তার প্রধান। ২৪৭।

বংশ, হস্তী, তিমিমৎস্য, শঙ্খ ও বরাহ এই সকল পদার্থ হইতে যে সকল মুক্তা জন্মে, সেই সকল মুক্তা প্রায়ই তেজোবিহীন হইয়া থাকে, কিন্তু তথাপি মাঙ্গল্যকার্য্যে অতিশয় প্রশস্ত। ২৪৮।

मूलम्।

वक्ष्ये गजपरीक्षायां गजजातिश्चतुर्विधा।
मौक्तिकं तेषु जातं हि चतुर्विधमुदीर्य्यते ॥ २४९ ॥

ब्राह्मणं पीतशुक्लन्तु क्षत्रियं पीतरक्तकं।
पीतश्यामन्तु वैश्यं स्याच्छूद्रं स्यात् पीतनीलकं ॥ २५० ॥

कुक्कुटाण्डसमं वृत्तं मौक्तिकं निविड़ं गुरु।
घनजं भानुसङ्काशं देवयोग्यममानुषं ॥ २५१ ॥

तर्जमा।

गजविद्याके पण्डितोने हाथीकी चार किसिमकी तक्-सिम् की है, अर्थात् उसमे ब्राह्मण, क्षत्रि, वैश्य और शूद्र चार जात कायेम की है, इस् कारण गजमोति चार किसिमका होता है। २४९।

जो मोति पीलापनलियेहुये, सफेद रङ्ग होए, वह ब्राह्मणवर्ण है, जो मोति पीलापनलियेहुये सुख रङ्ग होए, वह क्षत्रियवर्ण, जो मोति पीलापनलियेहुये श्यामवर्ण है, वह वैश्यवर्ण और जो मोति पीलापनलिये-हुये नीलवर्ण होए, वह शूद्रवर्ण है। २५०।

मेघसे पयदाहुये मोतिमे जो मुरगके अण्डेके बराबर उमदा, गोल, ठोस, वोजनमे भारी, और सूर्य्यके समान तेजकी खान, ऐसा मोति देवताओंके भोगमे रहता है, मनुष्यदुर्लभ है। २५१।

TRANSLATION.

249. Persons who have studied the elephant with particular attention, have divided it into four classes, called after the names of the four cardinal divisions of the Hindus. Accordingly, Pearls derived from elephants are classed under four heads.

250. Pearls which are white and which emit a yellow lustre, are Brahmins; those which are red and possessed of the same lustre, are Kshetriyas; those which are black (lustre same), are Vaisyas; and those which are blue (lustre do.), are Sudras.

251. Of cloud-begotten Pearls, those which resemble in shape the hen's egg, which are beautifully circular, substantial, weighty and bright as the sun, are enjoyable by the gods and cannot be obtained by men.

অনুবাদ।

গজ-পরীক্ষক পণ্ডিতেরা হস্তীকে ব্রাহ্মণাদি চারি জাতিতে বিভক্ত করিয়াছেন, সুতরাং তদনুসারে গজোৎপন্ন মুক্তাও ব্রাহ্মণাদি চতুর্বিধ হইয়া থাকে। ২৪৯।

যে সকল মুক্তা পীতের আভাযুক্ত শুক্লবর্ণ, তাহারা ব্রহ্মবর্ণ; যাহারা পীতের আভাযুক্ত রক্তবর্ণ, তাহারা ক্ষত্রিয়বর্ণ; যাহারা পীতের আভাযুক্ত শ্যামবর্ণ, তাহারা বৈশ্যবর্ণ; এবং যাহারা পীতের আভাযুক্ত নীলবর্ণ, তাহারা শূদ্রবর্ণ বলিয়া পরিচিত। ২৫০।

মেঘোৎপন্ন মুক্তার মধ্যে যে গুলি আকারে কুক্কুটের অণ্ডসদৃশ, উত্তম গোলাকার, নিরেট, ওজনে ভারী এবং সূর্য্যের ন্যায় তেজঃপুঞ্জ, তৎসমুদায় দেবভোগ্য, মনুষ্যের অপ্রাপ্য। ২৫১।

मूलम्।

काम्बोजकुम्भिसम्भूतं धात्रीफलनिभं गुरु।
अतिपिञ्जरसच्छायं मौक्तिकं मन्ददीधिति॥ २५२॥
फणिजं वर्त्तुलं रम्यं नीलच्छायं महाद्युति।
पुण्यहीना न पश्यन्ति वासुकेः कुलसम्भवं॥ २५३॥
नाभ्येति मेघप्रभवं धरित्रीं
वियद्गतं तद्विबुधा हरन्ति।
अर्चिःप्रतानाहतदिग्विभाग-
मादित्यवद्दुःखविभाव्यविम्बं॥ २५४॥

तर्जमा।

श्यामदेशके बीचमे कम्बोजदेशमे जो हाथी पयदा होता है, उसके माथेमे जो मोति पयदा होता है, वह सब मोति आमलेके फलके समान, ओजनमे भारी, ज्यादा पीला, लेकिन कम आव। २५२।

सांपसे जो मोति पयदा होता है, वह आच्छा गोल, देखनेमे आच्छा, थोड़ा नीलापनलियेहुये और बहुत् आवदार, पुण्यहीन आदमीको ऐसा मोति आंखसेभी देखना नसीव नहिं होता। २५३।

मेघसे जो मोति पयदा होता है, वह कभी जमीन नहिं छुता, आकाशहीसे देवता लोग ले जाते हैं। उस् मोतिका ऐसा तेज है, के दोपहरको सूर्य्यके समान, उसपर आंख नहिं ठहर सक्ति। २५४।

TRANSLATION.

252. Those Pearls that originate in the head of the elephants of Khamboja in the country of Shyáma, are large as the fruit of the *Emblic Myrobalan*, heavy and more yellow but not more lustrous than the other kinds.

253. Pearls which originate in the crest of serpents, are beautifully round, and are embosomed in a blue halo of surpassing glory. These, persons void of merit are denied the privilege of even looking at.

254. Cloud-begotten Pearls never touch the earth, and are appropriated by the gods from the sky. They are clad in the mighty effulgence of the mid-day sun.

অনুবাদ।

শ্যামদেশের অন্তর্গত কম্বোজদেশ-জাত হস্তীর মস্তকে যে মুক্তা জন্মে, তাহা আকারে আমলকী ফলের ন্যায় বৃহৎ, ওজনে ভারী, অধিক পীতবর্ণ, কিন্তু অধিক তেজস্বী নহে। ২৫২।

সর্পজাত মুক্তা উত্তম গোলাকার, অতিরমণীয়, ঈষৎ নীলের আভাযুক্ত এবং অতিতেজস্বী; পুণ্যহীন ব্যক্তিরা এতাদৃশ মুক্তা কখন চক্ষেও দেখিতে পায় না। ২৫৩।

মেঘোৎপন্ন মুক্তা কদাচ পৃথিবী স্পর্শ করে না, শূন্য হইতেই দেবগণ তাহা গ্রহণ করেন, সেই সকল মুক্তার তেজ এত অধিক যে, মধ্যাহ্নকালীন সূর্য্যের ন্যায় অতি দুঃসহ। ২৫৪।

मूलम्।

तेजस्तिरस्कृत्य हुताशनेन्दु-
नक्षत्रताराग्रहसम्भवस्य।
दिवा यथा दीप्तिकरस्तथैव
तमोऽवगाढास्वपि तन्निशासु॥ २५५॥

विचित्ररत्नद्युतिचारुतोया
चतुःसमुद्राभरणाभिरामा।
मूल्यं न वा स्यादिति निश्चयो मे
कृत्स्ना मही तस्य सुवर्णपूर्णा॥ २५६॥

हीनोऽपि यस्तल्लभते कथञ्चि-
द्विपाकभागान्महतः शुभस्य।
सापत्नहीनः पृथिवीं समग्रां
भुनक्ति तत्तिष्ठति यावदेव॥ २५७॥

तरजमा।

मेघसे जो मोति पयदा होता है, वह प्रकाशमे आग, चन्द्र, नक्षत्र, तारा और ग्रहगणको मन्द करदेता है, और वही मोति जिस् तरह दिनको प्रकाश पाता है, इसी तरह गाढे आंधेरेमे रोसन रहता है। २५५।

उत्तम किरणविशिष्ट जवाहेरसे भरि चारो समुद्र-भूषित रत्नसे भरि तामाम पृथ्वीभी एक मेघ पयदा हुये मोतिके वरावरमे नहिं हो सक्ति। २५६।

बहुत् छोटा आदमी नसीवके जोरसे किसी तरहसे एक मेघसे पयदा हुया मोति पावे और जित्ने दिन वह मोति उसके पास रहेगा, उत्ने दिन वह आदमी इस् तामाम पृथ्वीपर राज करेगा। २५७।

TRANSLATION.

255. They surpass in lustre, fire, the moon and stars, and are equally flaming in the light of day and the blackest night.

256. This world, ornamented by the four oceans,* —the home of the most splendid gems of infinite variety, can scarcely equal in value one cloud-generated Pearl.

257. If by rare good fortune even a person belonging to the very lowest order comes in possession of such a Pearl, he shall reign paramount in this world so long as the gem is with him.

অনুবাদ।

মেঘপ্রভব মুক্তা তেজে অগ্নি, চন্দ্র, নক্ষত্র, তারা ও অন্যান্য গ্রহগণকে পরাভব করে, এবং সেই সকল মুক্তা দিবাভাগে যেমন দীপ্তি পায়, অত্যন্ত গাঢ়ান্ধকার রাত্রিতেও তদ্রূপ দীপ্তি পাইয়া থাকে। ২৫৫।

বিচিত্র-দ্যুতি-রত্নপূর্ণ-চতুঃসমুদ্র-ভূষিতা রত্নপূর্ণা সমগ্র পৃথিবীও একটী মেঘজাত মুক্তার প্রকৃত মূল্য হয় কি না সন্দেহ। ২৫৬।

অতিনীচলোকও ভাগ্যবলে কোনপ্রকারে একটী মেঘপ্রভব মুক্তা লাভ করিতে পারিলে যতদিন সেই মুক্তা তাহার হস্তগত থাকিবে, ততদিন সে ব্যক্তি এই পৃথিবীতে একাধিপত্য করিতে পারিবে। ২৫৭।

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* Our English readers are requested to remember that we go by our *Shastras,* and not by the far more advanced lights of European Science. As it is our most cherished object to give a peculiarly Indian air to the book, (which is all the more necessary, having regard to the authorities we follow) we have not scrupled to cast it in the mould of Sanskrita writers.

मूलम्।

न केवलं तच्छुभकृन्नृपस्य
भागैः प्रजानामपि जन्म तस्य।
यद्योजनानां परितः शतस्य
सर्व्वाननर्थान् विमुखीकरोति॥ २५८॥

जलज्योतिर्मरुज्जानां मेघानां त्रिविधम्भवेत्।
जलाधिकेऽधिकं स्वच्छं कोमलं गुरु कान्तिमत्॥ २५९॥
ज्योतिषं कान्तिमद्वृत्तं दुर्निरीक्ष्यं रविप्रभं।
कान्तिमत्कोमलं वृत्तं मारुतन्विमलं लघु॥ २६०॥

तर्जमा।

मेघसे पयदाहुया मोति ऐसा नहिं है, के फकत उसके मालिकहीका भाला करे, बलके जिस् राजाके राजमे ऐसा मोति रहे, तो उसको श-योजनतक दूर-रहनेवाली प्रजाका दुःख नाश करे। २५८।

पाणि, तेज, और हावा इन् तिन तत्त्वके मिलनेसे मेघ पयदा होता है, इसीतरह मेघसे पयदाहुया मोति तिनकिसिमका होता है, अर्थात् किसीमे पाणि, किसीमे तेज और किसीमे हावाका हिस्सा ज्यादा अथवा कम रहता है, अर्थात् जिस् मोतिमे पाणिका हिस्सा ज्यादा रहता है, वह बहुत् साफ, उम्दा ओजनमे ज्यादा और नेहायेत् रोसन है। २५९।

जिस्मे तेजका हिस्सा ज्यादा होता है, वह ज्यादा चमकदार नेहायेत् गोल और सूर्य्यके तरहसे उस्पर आंख नहिं ठहरति; और जिसमे हावाका हिस्सा ज्यादा होता है, वह ज्यादा रोसन, गोल, बहुत् साफ और ओजनमे हाल्का। २६०।

TRANSLATION.

258. A cloud-begotten Pearl is a blessing not only to its owner;—but it shoots its blessed influence a hundred *yojanas** beyond the precincts of the domains of the king possessing it.

259. Clouds are produced by the union of three things;—water, energy and the air; accordingly, cloud-begotten Pearls are divided into three classes, agreeably to the preponderance of one or other of these substances. Those in which water forms the base, are very transparent, soft, weighty and highly agreeable.

260. Those in which energy preponderates, are beautifully round and perceptible from a distance like the sun; while such as are predominated over by the air, are agreeably tender, spherical, highly transparent and light to a degree.

অনুবাদ।

মেঘোদ্ভব মুক্তা যে কেবল তৎস্বামীরই শুভজনক এমন নহে,যে রাজার রাজ্যে ঐ প্রকার মুক্তা থাকে, সেই রাজার শতযোজনদূরবর্ত্তী প্রজাবর্গেরও সকলঅনর্থ বিনষ্ট হয়।২৫৮।

জল, জ্যোতি ও বায়ু এই ত্রিবিধ পদার্থের সংযোগেই মেঘের উৎপত্তি, সুতরাং উক্ত ত্রিবিধ পদার্থের আধিক্য অনুসারে মেঘোৎপন্ন মুক্তাও ত্রিবিধ হইয়া থাকে, যে মুক্তায় জলের ভাগ অধিক থাকে, তাহা অত্যন্ত স্বচ্ছ, কোমল, ওজনে ভারী ও অতিশয় কান্তিবিশিষ্ট হয়। ২৫৯।

যে মুক্তাতে তেজের ভাগ অধিক থাকে, তাহা কান্তি-বিশিষ্ট, সুবৃত্ত ও সূর্য্যের ন্যায় দুর্নিরীক্ষ্য এবং যাহাতে বায়ুর ভাগ অধিক থাকে, তাহা কান্তিবিশিষ্ট, কোমল, গোলা-কার, অতিনির্ম্মল ও ওজনে অতিলঘু হয়। ২৬০।

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* A *Yojana* is sometimes regarded as about equal to a European league (*i. e.*, 4 or 5 English miles, but more correctly 4 *krosas* or about 9 miles according to other calculations 2½ English miles, and according to some 8 *krosas*.)—*M. Williams.*

मूलम्।

वराहशीर्षप्रभवं वरिष्ठं
तस्यैव दंष्ट्राङ्कुरतुल्यवर्णं।
क्वचित् कथञ्चित् सम्भवप्रदेशे
प्रजायते शूकरवद्दरिष्ठं ॥ २६१ ॥

ब्रह्मादिजातिभेदेन वराहोऽपि चतुर्व्विधः।
तेषु जाता भवेन्मुक्ता समासेन चतुर्व्विधा॥ २६२॥
ब्राह्मणः शुक्लवर्णस्तु कोमलस्पर्श एव च।
क्षत्त्रियः शुक्लरक्तस्तु स्पर्शे कर्कश एव च॥ २६३ ॥
वैश्यः स्याच्छुक्लपीतस्तु कोमलः कोलसन्निभः।
शूद्रः स्याच्छुक्लनीलस्तु कर्कशः श्याम एव च॥ २६४॥

तर्जमा।

शूकरके मस्तकमे जो मोति पयदा होता है, वह मोति शूकरके दांतके समान सफेदवर्ण होता है, लेकिन किसी किसी जगहमे शूकरके वदनके समान रक्त होता है। २६१।

जिसतरहसे मनुष्यके ब्राह्मण, क्षत्त्रि, वैश्य और शूद्र चार जात है, उसीतरह शूकरभी चार जातका होता है, और उसमे पयदाऊया मोतिभी चार जातका होता है। २६२।

ब्राह्मणजातका मोति सफेदवर्ण और चेक्ना; क्षत्त्रि-जातका मोति सफेदा सुर्खीमायेल और छुनेमे कर्कश। २६३।

वैश्यजातका मोति सफेद पीलापनलियेऊये और छुनेमे चेक्ना; और शूद्रजातका मोति सफेद नीलापनलियेऊये और छुनेमे कर्कश। २६४।

TRANSLATION.

261. Pearls which originate in the head of the boar, are generally white as the tusks of that animal;—rarely resembling in hue, the color of the boar.

262. As boars are divided into four orders denominated after the names of the four cardinal castes, even so are the pearls which are produced by them.

263-64. The Brahmin Pearl is white and soft to the touch; the Kshetriya one is red-white and hard; the Pearl of the Vaisya class is white-yellow and tender; while the Sudra Pearl is blue-white and hard to the touch.

অনুবাদ।

বরাহমস্তকে যে সকল মুক্তা জন্মে, তৎসমুদায় প্রায়ই বরাহ-দন্তের ন্যায় শুক্লবর্ণ হয়, তবে কোন কোন স্থলে কখন বা সেই বরাহের গাত্রের বর্ণের ন্যায় বর্ণবিশিষ্টও হইয়া থাকে। ২৬১।

ব্রাহ্মণাদি জাতিভেদে বরাহও যেমন চারিপ্রকার হয়, তদুৎপন্ন মুক্তাও তদ্রূপ চতুর্ব্বিধ হইয়া থাকে। ২৬২।

ব্রহ্মবর্ণ মুক্তা শুক্লবর্ণ ও কোমলস্পর্শ, ক্ষত্রিয়বর্ণ মুক্তা শুক্ল-রক্তবর্ণ ও কর্কশস্পর্শ। ২৬৩।

বৈশ্যবর্ণ মুক্তা শুক্ল-পীতবর্ণ ও কোমলস্পর্শ, শূদ্রবর্ণ মুক্তা শুক্ল-নীলবর্ণ ও কর্কশস্পর্শ।২৬৪।

मूलम्।

कोलजं कोलसदृशं तद्दंष्ट्रासदृशच्छवि।
अलभ्यं मनुजै रम्यं मौक्तिकं पुण्यवर्ज्जितैः॥ २६५॥

ये कम्बवः शार्ङ्गिमुखावमर्ष-
पीतस्य शङ्खप्रवरस्य गोत्रे।
स्यान्मौक्तिकानामिह तेषु जन्म
तल्लक्षणं सम्प्रति कीर्त्तयामः॥ २६६॥

स्वयोनिमध्यच्छवितुल्यवर्णं
शङ्खाद्बृहत्कोलफलप्रमाणं।
कम्बूद्भवं तेषु शुभं प्रदिष्ट-
मुत्पद्यते यच्च गजेन्द्रकुम्भात्॥ २६७॥

तर्जमा।

जो मोति बेरके फलके समान और शूकरके दांतके समान सफेद, ऐसा शूकरके जातका मोति देखनेमे बड़त् आच्छा और पुण्यहीन आदमीको नहिं मील सकता।२६५।

जिस् शङ्खका वदन पीलारङ्ग होए और सु काला-रङ्ग, ऐसेही शङ्खमे मोति पयदा होता है, इसलिये आब उसके जातके मोतिका हाल लिखा जाता है।२६६।

शङ्खसे जो मोति पयदा होता है, उसका कद बड़े बड़े बेरके समान है, और उसका रङ्ग शङ्खके पेटके समान है; शङ्खवाला मोति और हाथीके मस्तकका मोति सबमे श्रेष्ठ और मङ्गल करनेवाला है।२६७।

TRANSLATION.

265. A boar-begotten Pearl resembling a plum in shape and the tusks of that animal in hue, is a most beautiful object in nature and is not to be obtained by a meritless individual.

266. Of conch-shells, those only that are yellow-bodied and black-mouthed produce Pearls. I shall now describe Pearls of this origin.

267. A Pearl that is derived from a conch-shell, is of the dimensions of a large plum, and is white as the inner surface of the coat of that shell-fish. Such Pearls as well as those produced by elephants, are the best of their kind and are productive of good fortune.

অনুবাদ।

আকারে কুলের সদৃশ অথচ বরাহ-দন্তবৎ শুক্লবর্ণ বরাহ-জাত মুক্তা দেখিতে অতিরমণীয় এবং পুণ্যহীন ব্যক্তিবর্গের অপ্রাপ্য। ২৬৫।

শঙ্খের মধ্যে যেগুলির অবয়ব পীতবর্ণ এবং মুখ কৃষ্ণবর্ণ, সেই সকল শঙ্খেই মুক্তা জন্মিয়া থাকে, সম্প্রতি তজ্জাত মুক্তার বিবরণ বিবৃত করা যাইতেছে। ২৬৬।

শঙ্খ হইতে যে সকল মুক্তা জন্মে, তাহাদিগের আকার বৃহৎ কুলের ন্যায়, বর্ণ শঙ্খের উদরের ন্যায়, শঙ্খজাত ও গজ-কুম্ভজাত মুক্তাই সর্ব্বপ্রধান এবং মঙ্গলজনক। ২৬৭।

मूलम्।

वर्षोपलसमं दीप्त्या पाञ्चजन्यकुलोद्भवं।
कपोताण्डप्रमाणं तदतिकान्तिमनोहरं॥ २६८॥

अश्विन्यादिकनक्षत्रे ये जाताः कम्बवः शुभाः।
मौक्तिकं तेषु जातं हि सप्तविंशतिभेदभाक्॥ २६९॥

शुक्लाशुक्लपीतरक्ता नीललोहितपिञ्जराः।
आकर्बूराः पाटलाश्च नव वर्णा प्रकीर्त्तिताः॥ २७०॥

तर्जमा।

शङ्खके मध्ये पाञ्चजन्य शंख सबमे प्रधान है, उसके वंशमे जो शङ्ख होता है, उसका मोति कबुतरके अण्डेके समान है और ओले पाथरके समान सफेद, निर्म्मल, रोसन और देखनेमे मनका हरनेवाला। २६८।

अश्विनी आद नक्षत्रसे सात्ताइश नक्षत्रतक् सात्ताइश किसिमका शङ्ख पयदा होता है, इसी तरहसे शङ्खसे पयदाहुया मोतिभी सात्ताइश किसिमका होता है।२६९।

शङ्खसे पयदाहुये मोतिमे सफेद, काला, कमपीला, ज्यादा लाल, नीला, कम लाल, ज्यादा पीला, हालका खाकी और इटके ऐसा रङ्ग, इसी तरहसे नौकिसिमका रङ्ग होता है। २७०।

TRANSLATION.

268. The conch-shell called *panchajanya** is the best of its kind. The Pearls produced by it are like the pigeon's egg in size, and transparent as hail as well as white. These are exceedingly beautiful.

269. There are twenty-seven kinds of conch-shells, produced by as many stars of the *Aswini* class; accordingly Pearls generated in them being marked out by distinctive qualities, are divided into twenty-seven orders.

270. A conch-shell Pearl is white, black, yellowish, crimson blue, reddish, deep-yellow, ashcolored or pale-red.

অনুবাদ।

শঙ্খের মধ্যে পাঞ্চজন্যই সর্ব্বপ্রধান, তদ্বংশজশঙ্খোদ্ভব মুক্তা আকারে কপোত-ডিম্ব-সদৃশ, করকার ন্যায় স্বচ্ছ, শুক্লবর্ণ, অতিশয়কান্তিবিশিষ্ট, দেখিতে অতিমনোহর।২৬৮।

অশ্বিন্যাদি সপ্তবিংশতি নক্ষত্রে সপ্তবিংশতিপ্রকার শঙ্খ উৎপন্ন হয়, সুতরাং শঙ্খোদ্ভব মুক্তাও তদনুসারে সপ্তবিংশতিবিধ হইয়া থাকে। ২৬৯।

শঙ্খোৎপন্ন মুক্তার শুক্ল, কৃষ্ণ, ঈষৎপীত, গাঢ়-লোহিত, নীল, ঈষৎ-লোহিত, গাঢ়পীত, ঈষৎপাঁশুটে এবং পাটল এই নববিধ বর্ণ হইয়া থাকে। ২৭০।

* So called because it is related to the five classes of beings, *viz.*, gods, men, Gandharvas and Asuras, serpents and Pitris.—*Williams.*

मूलम्।

मध्यमध्यलघून्मानैः सप्तविंशतिधा भवेत्।
क्रमतस्तेषु विज्ञेयं नक्षत्रेषु मनीषिभिः॥ २७१॥

पाठीनपृष्ठस्य समानवर्णं
मीनात् सुवृत्तं लघु नातिसूक्ष्मं।
उत्पद्यते वारिचराननेषु
मीनाश्च ये मध्यचराः पयोधेः॥ २७२॥

गुञ्जाफलसमं यत्तु मौक्तिकं तिमिजं लघु।
पाटलीपुष्पसङ्काशमस्वकान्ति सुवर्त्तुलं॥ २७३॥

तरजमा।

अश्विनी आद सात्ताइश नक्षत्रके मध्ये अश्विनीसे लेकर अश्लेषातक् यही नौ नक्षत्रमे पयदाहुया मोति ओजनमे बहुत् भारी, मघा नक्षत्रसे ज्येष्ठा नक्षत्रतक् यही नौ नक्षत्रजातका मोति फकत् ओजनी और मूल-नक्षत्रसे रेवती नक्षत्रतक् यही नौ नक्षत्रजातका मोति ओजनमे हाल्का होना है। २७१।

जो मछलि समुद्रमे पयदा होति है, उसके मुमे मोति पयदा होता है, मछलिजातका मोति बहुत गोल, देखनेमे छोटा, ओजनमे हाल्का और उस्का वर्ण वोयाल मछलिके पिठके समान। २७२।

तिमि मछलिसे जो मोति पयदा होता है, उस्का डौल घुंघटी अर्थात् गुञ्जाके समान, ओजनमे बहुत् हाल्का, पाटलीफुलके समान रङ्गमे उमदा, देखनेमे उत्तम और कदमे गोल, लेकिन ज्यादा आबदार नहिं।२७३।

TRANSLATION.

271. The nine species of Pearls obtained from the first nine stars of the *Aswini* order from *Aswin* to *Aslesá*, are very heavy—those produced by the next nine from *Maghá* to *Ieshthwá* are less so; while those produced by the rest from *Múlá* to *Revati* are very light.

272. Pearls are also obtained from the mouth of sea-fish. Such pearls are singularly round, small and light, and in color are like the back of the sheat fish, (Silurus Boalis).

273. Those Pearls that originate in whales, are *gunjá*-shaped* and *pátali*-colored.† They are very light and agreeably round, but are not highly lustrous.

অনুবাদ।

অশ্বিন্যাদি সপ্তবিংশতি নক্ষত্রের মধ্যে অশ্বিনী হইতে অশ্লেষা পর্য্যন্ত এই নবনক্ষত্রজাত মুক্তা ওজনে অতিগুরু, মঘা হইতে জ্যেষ্ঠা পর্য্যন্ত এই নবনক্ষত্রজাত মুক্তা ওজনে গুরু এবং মূলা হইতে রেবতী পর্য্যন্ত এই নবনক্ষত্রজাত মুক্তা ওজনে লঘু হইয়া থাকে। ২৭১।

যে সকল মৎস্য সমুদ্রে জন্মে, তাহাদিগের মুখে মুক্তা উৎপন্ন হয়, মৎস্যজাত মুক্তা অতিগোলাকার, আকারে ক্ষুদ্র, ওজনে লঘু হয়, এবং তাহার বর্ণ বোয়াল-মৎস্যের পৃষ্ঠভাগের বর্ণ সদৃশ। ২৭২।

তিমিমৎস্য হইতে যে মুক্তা জন্মে, তাহা আকারে গুঞ্জার (কুঁচের) ন্যায়, ওজনে অতিলঘু, পাটলীপুষ্প-সদৃশ বর্ণবিশিষ্ট, উত্তম গোলাকার, কিন্তু অধিক তেজ-বিশিষ্ট হয় না। ২৭৩।

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* Patali is the trumpet flower, *Bignonia Suaveolens.—Williams.*

† A red and black berry of Abru's Precatorius forming the smallest (?) of the jeweller's weights averaging about 11/16 grains Troy.—*Williams.*

मूलम्।

वातपित्तकफद्वन्द्वसन्निपातप्रभेदतः।

सप्तप्रकृतयो मीनाः सप्तधा तेन मौक्तिकं ॥ २७४ ॥

लघिष्ठमरुणं वातात् आपीतं मृदु पित्ततः।

शुक्लं गुरु कफोद्रेकात् वातपित्तान्मृदुलघुः ॥ २७५ ॥

तर्जमा।

वायु, पित्त, कफ; वायुपित्त; कफपित्त; वायुकफ और वायुपित्तकफ यही सात किसिमकी मछलिभी सात प्रकारकी होति है, इसवास्ते मछलिसे पयदाऊया मोतिभी सात तरहेका होता है। २७४।

जिस् मछलिमे हावा ज्यादा होगि, उससे पयदाऊया मोति ओजनमे बहुत् हालका, अरुणवर्ण; जिस् मछलिमे पित्त ज्यादा होगा, उससे पयदाऊया मोति हाल्का पीलारङ्ग, और जेरा ठोकरसे झट टुट् जावेगा; जिस् मछलिमे कफ ज्यादा होगा, उसका पयदाऊया मोति ओजनमे भारी, और सफेद रङ्ग; और जिस् मछलिमे वायुपित्त ज्यादा होगा, उसका पयदाऊया मोति ओजनमे बहुत् हालका, और जेरा ठोकरसे टुट् जावेगा। २७५।

TRANSLATION.

274. Fishes are divided into seven kinds, according to the preponderance of one, two, or all of the three vital properties—the air, bile and cold; and so are the Pearls produced by the finny kind.

275. Pearls which come from fish into whose composition the air principally enters, are exceedingly light and reddish brown; those produced by bilious fish are yellowish and brittle; those produced by fishes in which cold preponderates, are heavy and white; and those which originate in fish predominated over by the air and bile, are brittle and excessively light.

অনুবাদ।

বাত, পিত্ত, কফ; বাতপিত্ত; বাতকফ এবং বাতপিত্ত-কফ; এই সপ্তবিধ ধাতুপ্রাধান্যনিবন্ধন মৎস্য সপ্তবিধ হইয়া থাকে, সুতরাং তজ্জাত মুক্তাও সাতপ্রকার হয়। ২৭৪।

বাতপ্রধান মৎস্যজাত মুক্তা ওজনে অতিশয় লঘু ও অরুণবর্ণ; পিত্তাধিক মৎস্যোদ্ভব মুক্তা ঈষৎ পীতবর্ণ ও ভঙ্গ-প্রবণ; কফস্বভাব মৎস্যোৎপন্ন মুক্তা ওজনে ভারী ও শুক্ল-বর্ণ এবং বাতপিত্তাধিক মৎস্যসম্ভব মুক্তা ভঙ্গপ্রবণ ও ওজনে অতি লঘু। ২৭৫।

मूलम्।

वातश्लेष्मभवं स्थूलं पित्तश्लेष्मजमच्छं।
सर्व्वलिङ्गप्रयोगेण सान्निपातिकमुच्यते।
एकजाः शुभदाः प्रोक्तास्तथा वै सान्निपातिकाः॥ २७६॥

भौजङ्गमं नीलविशुद्धवृत्तं
सर्व्वं भवेत् प्रोज्ज्वलवर्णशोभं।
नितान्तधौतप्रतिकस्यमान-
निस्त्रिंशधारासमवर्णशोभंक॥ २७७॥

भुजङ्गमास्ते विषवेगहन्ताः
श्रीवासुकेर्वंशभवाः पृथिव्यां।
क्वचित् कदाचित् खलु पुण्यदेशे
तिष्ठन्ति ते पश्यति तान् मनुष्यः॥ २७८॥

तर्जमा।

जिस् मछलिमे वायुकफ ज्यादा होगा, उस्का पयदा-इया मोति कद्मे कुच बड़ा; जिस् मछलिमे पित्त-कफ ज्यादा होगा, उस्का पयदाइया मोति बहुत् साफ और निर्म्मल; जिस् मछलिमे वायु पित्त कफ तिनो समान होगा, उस्का पयदाइया मोति पूर्व्वलिखित तिन गुणयुक्त होगा; और इसी सातकिसिम्की मछलिके मोतिके मध्ये जो मोति एकधातुप्रधान अथवा सर्व्वधातुप्रधान मछलिसे पयदा होए, वही शुभदायक है। २७६।

सांपके मस्तकमे जो मोति पयदा होता है, वह उमदा, गोल, बहुत् साफ और जेनाति हुइ तलवारके बाढ़के समान नीलारङ्ग। २७७।

जिस् सर्पके मस्तकमे मोति पयदा होता है, वह वासुकि-वंशका सांप होता है, और एसा सांप जमीनपर हरजगहे नहि पयदा होता, कदाचित् किसी पवित्र देशमे एसा सांप पाया याता है। २७८।

TRANSLATION.

276. Pearls produced by fish predominated over by the air and cold, are rather large; those produced by fish in which bile and cold prepond-erate are very transparent; and those produced by fish into which the three substances enter in equal proportions, combine all the first-mentioned qualities. Of these, those only into the composition of which either one substance or all the three enter, are productive of good.

277. Pearls which adorn the serpent's crest, are finely round and highly shining; and reflect a beau-tiful blue halo like the flash of a polished sword.

278. Those serpents that bear Pearls on their head are the descendants of *Vásuki** ; these are not born everywhere, and are rarely seen by men in some sacred ground.

অনুবাদ।

যে মৎস্যে বাতশ্লেষ্মার ভাগ অধিক, তদুৎপন্ন মুক্তার আকার কিঞ্চিৎ বৃহৎ হয়; পিত্তশ্লেষ্মাপ্রধান মৎস্যজাত মুক্তা অতিস্বচ্ছ এবং বাত-পিত্তকফাধিক মৎস্যোৎপন্ন মুক্তা প্রথমোক্ত ত্রিবিধ লক্ষণাক্রান্ত হইয়া থাকে। উক্ত সপ্তবিধ মুক্তার মধ্যে যে গুলি একধাতুপ্রধান বা সর্ব্বধাতু-প্রধান মৎস্যহইতে জন্মে, তাহারাই শুভজনক। ২৭৬।

ভুজঙ্গমস্তকজাত মুক্তা উত্তমগোলাকার, অতিশয় উজ্জ্বল, এবং শাণিত করবালের ধারের ন্যায় বিশুদ্ধ নীল-আভাযুক্ত হয়। ২৭৭।

যে সকল ভুজঙ্গের মস্তকে মুক্তা জন্মে, তাহারা বাসু-কির বংশসমুদ্ভূত এবং সে সকল সর্প পৃথিবীর সকল স্থানে জন্মে না, কদাচিৎ কোন পবিত্র প্রদেশে তাহাদিগকে দেখিতে পাওয়া যায়। ২৭৮।

* Sovereign of the snakes.

मूलम्।

फणिजं वर्त्तुलं रम्यं नीलच्छायं महाद्युति।
पुण्यहीना न पश्यन्ति वासुकेः कुलसम्भवं॥ २७९॥

शृगालकोलामलकोलगुञ्जा-
फलप्रमाणास्तु चतुर्विधास्ताः।
स्युर्ब्रह्मवाड्ब्बववैश्यशूद्राः
सर्पेषु जाताः प्रवरास्तु सर्व्वाः॥ २८०॥
प्राप्यापि रत्नानि धनं श्रियश्चा
राजश्रियश्चा महतीं दुरापां।
तेजोऽन्विताः पुण्यवन्तो भवन्ति
मुक्ताफलस्यास्य विधारणेन॥ २८१॥

तर्जमा।

सांपके मस्तकका पयदाऊया मोति गोल, देखनेमे खुब-सुरत, नीलरङ्गकी आभासहित, बहुत रोसन, ऐसा मोति पुण्यहीन आदमीको आंख्से देखनाभी नसीब नहि होता। २७९।

सांपके मस्तकमे जो मोति पयदा होता है, वहभी ब्राह्मण, क्षत्रि, वैश्य और शूद्रके समान चारवर्णका है, उसमेसे जो ब्राह्मणवर्ण होए, उसका कद खांकुलके फलके समान; जो क्षत्रिवर्ण, उसका कद आमलाफलके समान; जो वैश्यवर्ण, उसका कद छोटे वैरके समान और जो शूद्र-वर्ण, उसका कद गुञ्जाके समान है। २८०।

पुण्यवान् आदमी बहुत रत्न, धन, लक्षी, या बहुत मुस्किलसे हासिलहोनेवाली राजलक्षीको हासिल करके जिसतरहसे चमकति, पेशानी और नुराणी चेहारा होते है, उसी तरहसे सांपके मस्तकका एक मोति धारण करनेसे तेजवान हो सक्ते है। २८१।

TRANSLATION.

279. Persons void of merit cannot see the class of Pearls under description;—the exceeding brilliance and beauty of which are hidden from their view.

280. Such Pearls as are found on the head of serpents, are divided into four classes called after the names of the four principal castes. Of these, those which are Brahmins, resemble in form *Shyákula**; the Kshetriya class are like the fruit of the *Emblic Myrobalan*; the Vaisya Pearls are like common plums; while the Sudra ones are *gunjá*-shaped.

281. The power which is attained by virtuous people through the possession of innumerable gems and great wealth, through ordinary prosperity or through regal good fortune, is attained by wearing one serpent-begotten Pearl.

অনুবাদ।

ফণীর মস্তকোদ্ভূত, গোলাকার, রমণীয়, নীলছায়াবিশিষ্ট ও অতিতেজস্বী মুক্তা পুণ্যহীন ব্যক্তির নয়নগোচর হইবার নহে। ২৯৭।

সর্পমস্তকে যে সকল মুক্তা উৎপন্ন হয়, তাহারা ব্রাহ্মণ, ক্ষত্রিয়, বৈশ্য ও শূদ্রভেদে চতুর্বিধ হইয়া থাকে। তন্মধ্যে যেগুলি ব্রহ্মবর্ণ, সেগুলি শ্যাঁকুলের ন্যায়; যেগুলি ক্ষত্রিয়বর্ণ, সেগুলি আমলকীর ন্যায়; যেগুলি বৈশ্যবর্ণ, সেগুলি সামান্য কুলের ন্যায় এবং যেগুলি শূদ্রবর্ণ, সেগুলি কুঁচের ন্যায় হয়। ২৮০।

পুণ্যবান্ লোকেরা প্রচুর রত্ন, ধন, সামান্য শ্রী অথবা অতিদুষ্প্রাপ্য মহৎ রাজশ্রী প্রাপ্ত হইয়া যেরূপ তেজস্বী হন, একটী সর্পজাত মুক্তাধারণে সেইরূপ তেজস্বী হইতে পারেন। ২৮১।

* A thorny shrub.

मूलम्।

जिज्ञासया रत्नविनिश्चयज्ञैः
शुभे मुहूर्त्ते प्रयतैः प्रयत्नात्।
रक्षाविधानं सुमहद्विधाय
छद्मोपविष्टं क्रियते यदा तत्॥ २८२॥
तदा महद्दुन्दुभितूर्य्यघोषै-
र्घनैर्घनैराव्रियतेऽन्तरीक्षं।
न तं भुजङ्गा न तु जातुधाना
न राक्षसा नापि च दुष्टलोकाः॥
हिंसन्ति यस्याहिशिरःसमुत्थं
मुक्ताफलं तिष्ठति कोषमध्ये॥ २८३॥
भेकादिष्वपि जायन्ते मणयो ये क्वचित् क्वचित्।
भौजङ्गममणेस्तुल्यास्ते विज्ञेया बुधोत्तमैः॥ २८४॥

तर्जमा।

जिसवक्त कोइ आदमी रत्नपारखीके मतके अनुसार नेकसायेतमे सांपके मस्तकसे पयदा हुये मोतिको मकानमे रखते है, उसवक्तमे आकाशमण्डलमे घन घन दुन्दुभि बाजे, की धुन होति है, इस कारण जो आदमी खाजानेमे सांपका मोति रक्खे, वह आदमी कभी सांप, राक्षस, निशाचर और डाकु वगैरहसे भय नहि रखता। २८२।२८३।

किसि किसि जगहमे मेढ़ककेभी मस्तकमे मोति होता है, पण्डित लोक उस् मोतिकोभी सांपके मोतिके समान कहते है। २८४।

TRANSLATION.

282—283. When in an auspicious hour, a person carefully keeps such a gem in his house, in conformity with the instructions of the authorities, the skies resound with the sound of the *Dundhuvi*;* and such a person has nothing to fear from serpents, *Rákshasas*† and other demons, or from wicked people.

284. In certain places, Pearls are found on the head of frogs; learned men class these with serpent Pearls.

অনুবাদ।

যখন কোন ব্যক্তি রত্নপরীক্ষকদিগের অভিমত শুভলগ্নে সর্পোদ্ভব মুক্তা অতিযত্নপূর্ব্বক গৃহে রক্ষা করেন, সেই সময়ে আকাশমণ্ডলে ঘন ঘন দুন্দুভিধ্বনি হইতে থাকে। এবং যে ব্যক্তির কোষমধ্যে সর্পমুক্তা থাকে, সে ব্যক্তি কখনই সর্প, রাক্ষস, অপরাপর নিশাচর এবং দুষ্টলোক হইতে ভীত হয় না। ২৮২। ২৮৩।

কোন কোন স্থানে ভেকাদির মস্তকেও মণি জন্মিয়া থাকে, পণ্ডিতেরা সেই মণিকে সর্পমণির তুল্য বিবেচনা করেন।২৮৪।

* A sort of large kettle drum.

† *Vide antè.*

मूलम्।

सैंहलिकपारलौकिकसौराष्ट्रताम्रपर्णीपारसीकाः।
कौवेरपाण्ड्यविराटमिति मुक्ताकराश्चाष्टौ॥ २८५॥

स्वात्यां स्थिते रवौ मेघैर्मुक्ता ये जलविन्दवः।
शीर्णाः शुक्तिषु जायन्ते तैर्मुक्ता निर्मलत्विषः॥ २८६॥

स्थूला मध्यास्तथा सूक्ष्मा विन्दुमानानुसारतः।
भवन्ति मुक्तास्तासाञ्च मूल्यं स्यान्मानरूपतः॥ २८७॥ *

तर्जमा।

सिंहल, पारलौकिक (आब इसवक्तमे नहि मालुम, के उसका नाम केय है), सौराष्ट्र (सुराट), ताम्रपर्णी (पश्चिम घाटपर्व्वतके पाश), पारसीक (पारस्य देश), कौवेर (कैलासपर्व्वतके निकट), पाण्ड्य (द्राविड़के अन्तर्गत), विराट (मत्स्य देश), इसी आट जगहमे मोति पयदा होता है।२८५।

सूर्य्य जिस् समये स्वातीनक्षत्रमे रहता है, उस् समयमे जो सब जलकी बुंद सिपमे पड़ति है, उसी जलकी बुंदके द्वारा बहुत् साफ अर्थात् बहुत् रोसन मोति पयदा होता है।२८६।

जलकी बुंदे जिस् तरहकी बर्षेंगी, उसी तरहैका मोतिभी होगा, अर्थात् अगर जलकी बुंद रति होगि, तो बड़ा मोति होगा, और मध्यम जलकी बुंदसे मध्यम मोति होगा और पत्लि बुंदसे छोटा मोति होगा।२८७।

TRANSLATION.

285. Pearls are produced in the following eight places:—*Sinhala*,* *Páralaukika*,† *Saurástra*,‡ *Tamraparní*,¶ *Párasíka*,‖ *Kauvera*,§ *Pándya*** and *Viráta*.††

286. The Pearls that originate in water-drops falling upon oysters, when the sun rests on the *Swátí*‡‡ star, are flawless and bright.

287. The size of these varies in strict concomitance with the size of the water-drops—*i. e.* a large drop producing a proportionately large Pearl, and a small drop, a proportionately small one.

অনুবাদ।

সিংহল, পারলৌকিক (অধুনা অজ্ঞাত নামে পরিণত) সৌরাষ্ট্র (সুরাট), তাম্রপর্ণী (পশ্চিম ঘাটের সন্নিহিত), পারসীক (পারস্যদেশ), কৌবের (কৈলাস-পর্ব্বতের সন্নিহিত), পাণ্ড্য (দ্রাবিড়ের অন্তর্গত), বিরাট মৎস্যদেশ), এই অষ্টস্থানে মুক্তা উৎপন্ন হয়।২৮৫।

সূর্য্য যে সময়ে স্বাতীনক্ষত্রে অবস্থিতি করেন, সেই সময়ে যে সকল জলবিন্দু শুক্তিগর্ভে নিপতিত হয়, সেই জলবিন্দু দ্বারা অতিনির্ম্মল এবং অতিতেজস্বী মুক্তা জন্মে। ২৮৬।

বৃষ্টিবিন্দু সকল যে পরিমাণে পতিত হইবে, মুক্তাও সেই পরিমাণে জন্মিবে, অর্থাৎ স্থূলবিন্দু দ্বারা স্থূল, মধ্যবিন্দু দ্বারা মধ্যমাকার এবং অতিসূক্ষ্মবিন্দুতে অতিক্ষুদ্র মুক্তা উৎপন্ন হইবে।২৮৭।

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* Ceylon. † Cannot be identified now.
‡ Surat.—(*Vide antè.*) ¶ Near the Western Gháts.
‖ Persia. § Adjoining the Kailásha Mountain.
** Included in Drávira. †† Matsyadesha.
‡‡ The star Arcturus (as forming the fifteenth lunar asterism.)

मूलम्।

सुस्निग्धं मधुरच्छायं मौक्तिकं सिंहलोद्भवं।
पारलौकिकसम्भूतं मौक्तिकं निबिड़ं गुरु॥ २८८॥

ताम्रपर्णीभवं ताम्रं पीतं पारससम्भवं।
ईषच्छ्यामञ्च रूक्षञ्च कौवेरोद्भवमौक्तिकं।
पाण्ड्यदेशोद्भवं पाण्डु सितं रूक्षं विराटजं॥ २८९॥

रुक्मिण्याख्या तु या शुक्तिस्तत्प्रसूतिः सुदुर्लभा।
तत्र जातं सितं स्वच्छं जातीफलसमं वरं॥ २९०॥

तर्जमा।

सिंहलदेशी मोति बहुत् चमकदार और साफ मोमके समान रङ्ग, पारलौकिक देशका पयदाहुया मोति बहुत् ठोस और वोजनमे बहुत् भारी। २८८।

ताम्रपर्णी देशका पयदाहुया मोति तांबेके रङ्ग, पारस्य देशका मोति पीला रङ्ग, कौवेर देशका मोति थोड़ा श्याम रङ्ग और बड़ा कर्कश, पाण्ड्यदेशका मोति फिका सफेद, बिराट देशका मोति शुक्लरङ्ग और कर्कश। २८९।

रुक्मिणी नामकी एक जात सिप पयदा होति है, लेकिन उस् जातकी सिप बहुत् कम है, उस्से जो मोति पयदा होता है, वह नेहायेत् खोसरङ्ग, सफेद और बहुत् साफ और जायफलके समान बड़ा, इस् तरहेका मोति काविल इज्जत्के है। २९०।

TRANSLATION.

288. A Cingalese Pearl is very cool to the touch, pure and honey-colored; a *páralaukika* Pearl is very substantial, and consequently heavy.

289. A Pearl of the *Támraparní* country is copper-colored; a Persian Pearl is yellow; a *Kauvera* Pearl is gray and frightfully rough; and a Pearl produced in *Pándya* is white and rough.

290. There is a particular oyster called *Rukminí*, which is very rare. The pearls found in it are white, transparent and large as nutmegs. They are much coveted.

অনুবাদ।

সিংহলদেশীয় মুক্তা অতিস্নিগ্ধ এবং বিশুদ্ধ মধুর ন্যায় বর্ণবিশিষ্ট; পারলৌকিকোৎপন্ন মুক্তা অত্যন্ত নিরেট, সুতরাং ওজনে ভারী হইয়া থাকে। ২৮৮।

তাম্রপর্ণীসমুদ্ভূত মুক্তার বর্ণ তাম্রের ন্যায়; পারস্যদেশীয় মুক্তা পীতবর্ণ; কৌবেরদেশোদ্ভব মুক্তা ঈষৎ শ্যামবর্ণ ও অতিকর্কশ; পাণ্ড্যদেশোৎপন্ন মুক্তা পাণ্ডুবর্ণ এবং বিরাট-দেশজাত মুক্তা শুক্লবর্ণ ও কর্কশ হইয়া থাকে। ২৮৯।

রুক্মিণী নামে একজাতীয় শুক্তি জন্মে, তজ্জাতীয় শুক্তি অতিদুর্লভ, তাহাতে যে মুক্তা উৎপন্ন হয়, তাহা শুক্লবর্ণ, স্বচ্ছ ও জায়ফলের ন্যায় বৃহৎ হয়, এবং এ প্রকার মুক্তা অতিআদরণীয়। ২৯০।

मूलम्।

कायावद्वर्तुलं रम्यं निर्द्दोषं यदि लभ्यते।
अमूल्यं तद्विनिर्द्दिष्टं रत्नलक्षणकोविदैः।
दुर्लभं नृपयोग्यं स्यादल्पभाग्यैर्न लभ्यते॥ २९१॥
ब्रह्मादिजातिभेदेन शुक्तयोऽपि चतुर्विधाः।
तासु सर्व्वासु जातं हि मौक्तिकं स्याच्चतुर्विधं॥ २९२॥
ब्राह्मणस्तु सितः स्वच्छो गुरुः स्निग्धः प्रभान्वितः।
आरक्तः क्षत्रियः स्थूलस्तथारुणविभान्वितः॥ २९३॥

तर्जमा।

रत्नपारखी पण्डितोंके मतके अनुसार उत्तम क्रुटदेने-वाला और गोल, देखनेमे रमणीय और बेऐब मोति बहुत् दुर्लभ है; और बेकिमत् है, और राजाके योग्य है, उस् जातका मोति कम नसीबके योग्य नहिं, बड़े एक बालमन्द प्रतापमानके योग्य है। २९१।

जिस् प्रकारसे ब्राह्मण, क्षत्रि, वैश्य और शूद्र चारजात होति हैं, उसी प्रकार सिपमेभी चारजात है, उस्से पयदा-हुया मोतिभी चार जातका है। २९२।

जो मोति सफेद रङ्ग, साफ, ओजनमे भारी, चमक-दार और तेजस्वी होए, उसको ब्राह्मणवर्ण कहते हैं; जो मोति सुर्खीमायेल, और देखनेमे बड़ा, सुर्ख-रङ्ग और क्रुटदेनेवाला, वह मोति क्षत्रिवर्ण है। २९३।

TRANSLATION.

291. According to the authorities, perfectly circular and chaste Pearls casting a beautiful shade, are rarely found and are of priceless worth, they being fit enjoyment for princes. Such Pearls are beyond the reach of unlucky individuals.

292. The four-fold division of caste holds also with oysters; accordingly oyster-begotten Pearls are of four kinds.

293. Such of these as are white, transparent, weighty, cool and shining, are reckoned Brahmins; those which are ruddy, and large and which possess a reddish light, are Kshetriyas.

অনুবাদ।

রত্নলক্ষণবিৎ পণ্ডিতদিগের মতে উত্তম ছায়াবিশিষ্ট, সুন্দর গোলাকার, দেখিতে রমণীয়, অথচ নির্দ্দোষ মুক্তা অতিদুর্লভ, অমূল্য এবং রাজভোগ্য, তজ্জাতীয় মুক্তা অল্পভাগ্য ব্যক্তিগণের অপ্রাপ্য। ২৯১।

ব্রহ্মাদি জাতিভেদে শুক্তি চতুর্ব্বিধ হইয়াথাকে, সুতরাং শুক্তিজাত মুক্তাও চতুর্ব্বিধ হয়। ২৯২।

যে সকল মুক্তা শুক্লবর্ণ, স্বচ্ছ, ওজনে ভারী, স্নিগ্ধ ও প্রভাবিশিষ্ট, তাহারা ব্রহ্মবর্ণমধ্যে গণ্য; যেগুলি ঈষৎ রক্তবর্ণ, আকারে বৃহৎ ও অরুণবর্ণ প্রভাবিশিষ্ট সেগুলি ক্ষত্রিয়বর্ণমধ্যে গণনীয়। ২৯৩।

मूलम्।

वैश्यस्त्वापीतवर्णोऽपि स्निग्धः श्वेतप्रभान्वितः।
शूद्रः शुक्लवपुः सूक्ष्मस्तथा स्थूलोऽसितद्युतिः॥ २९४॥

वंशजं शशिसङ्काशं कक्कोलफलमात्रकं।
प्राप्यते बहुभिः पुण्यैस्तद्रत्नं देवसम्मतं॥ २९५॥

पञ्चभूतसमुद्रेकाद्वंशः पञ्चविधो भवेत्।
मुक्ताः पञ्चविधास्तासां यथालक्षणमुच्यते॥ २९६॥

तर्जमा।

जो मोति कम पीलारङ्ग, चमकदार, सफेद और छुटदेनेवाला होए, उसको वैश्यवर्ण कहते हैं, और जो मोति सादारङ्ग लेकिन छोटा, और जो मोति कद्से बड़ा, लेकिन कालारङ्ग वह शूद्रवर्ण मोति है॥ २९४॥

बांशसे जो मोति पयदा होता है, वह देखनेमे चन्द्रके समान शुक्लवर्ण और उसका कद कक्कोलफलके समान बड़ा, इस् जातका मोति खास, कोइ कोइ लोक बहुत् पुण्यके जोरसे दो एक पावे। २९५।

पृथ्वी आद पांच महाभूत अर्थात् माट्टी, पाणि, हावा, आग और आकाश इसी पांच तत्त्वके कमी वेशीसे बांशभी पांचप्रकारका होता है, इस् कारण बांशजातका मोतिभी पांचप्रकारका होता है। २९६।

TRANSLATION.

294. Those Pearls that are yellowish and cool, and which are possessed of a white lustre, are Vaisyas; lastly of Súdra Pearls, some are white and small while the rest are black and large.

295. Pearls which originate in bamboos, are clear as the moon; and are like the *kakkol** fruit in shape. They are generally enjoyable by the gods. Some through rare merit obtain possession of one or two.

296. There are five species of bamboos, on account of the preponderance in them of one or other of the five elements; consequently bamboo Pearls are classified under five distinct heads.

অনুবাদ।

যে সকল মুক্তা ঈষৎ পীতবর্ণ, স্নিগ্ধ অথচ শ্বেতপ্রভাবিশিষ্ট, তাহারা বৈশ্যবর্ণমধ্যে পরিগণিত এবং শূদ্রজাতীয় মুক্তার মধ্যে কতকগুলি শুক্লবর্ণ ও ক্ষুদ্রকায়, এবং কতকগুলি কৃষ্ণবর্ণ ও বৃহৎকায় হইয়া থাকে। ২৯৪।

বংশজাত মুক্তা দেখিতে চন্দ্রের ন্যায় শুক্লবর্ণ, আকারে ককোল (সুগন্ধি দ্রব্য বিশেষ) ফলের সদৃশ, এই জাতীয় মুক্তা প্রায়ই দেবভোগ্য, কেহ কেহ বহু পুণ্যবলে দুই একটী প্রাপ্ত হইয়া থাকেন। ২৯৫।

পৃথিব্যাদি পঞ্চভূতের প্রাধান্যনিবন্ধন বংশ পঞ্চবিধ হয়, সুতরাং বংশজাত মুক্তাও পাঁচপ্রকারের হইয়া থাকে। ২৯৬।

* A fragrant fruit.

मूलम्।

पार्थिवो गुरुरच्छा च तैजसो तेजसा लघुः।
वायवी च बहुः स्थूला गागनी कोमला लघुः॥ २९७॥
आप्या स्निग्धा श्वशं शुक्ला पञ्चैताः प्रवरा मताः।
आसां धारणमात्रेण व्याधिः कोऽपि न जायते॥ २९८॥
चतुर्धा मौक्तिके च्छाया पीता च मधुरा सिता।
नीला चैव समाख्याता रत्नतत्त्वपरीक्षकैः॥ २९९॥

तर्जमा।

जिस् मोतिमे पृथ्वीका हिस्सा ज्यादा है, वह ओजनमे भारी, और बहुत् साफ; जिस् मोतिमे तेजका हिस्सा ज्यादा है, वह ओजनमे हाल्का; जिस् मोतिमे हावाका हिस्सा ज्यादा है, वह थोड़ा ठोकरसे टुट जाता है और कद्से बड़ा, और जिस् मोतिमे आकाशका हिस्सा ज्यादा है, वह छुनेमे आच्छा और ओजनमे हाल्का। २९७।

जिस् मोतिमे जलका हिस्सा ज्यादा है, वह चमकदार, सादा और साफ; यही पांचजातके मोति पहेरमेसे किसी तरहकी व्याधि अर्थात् बदनके बिमारिका खौफ नहिं। २९८।

रत्नपार्खी पण्डित पीला, मधुके समान रङ्ग, शुक्लवर्ण और नीलवर्ण, यही चारप्रकारका आभा मोतिकी कहते है। २९९।

TRANSLATION.

297. Earthy Pearls are heavy and spotless; energy-begotten Pearls are very light; airy Pearls are exceedingly brittle and thick; skyey Pearls are very soft and light.

298. Watery Pearls are cool and eminently white. All these kinds are superior; and the wearing of them wards off disease.

299. Authorities in the matter of gems mention four kinds of shade as belonging to Pearls;—*viz.*, the yellow, the honey-colored, the white and the blue shade.

অনুবাদ।

পার্থিবী মুক্তা ওজনে ভারী ও অতিনির্ম্মল, তৈজসী মুক্তা ওজনে অতিলঘু, বায়বী মুক্তা অতি-ভঙ্গুর ও স্থূল, গাগনী মুক্তা অতি-কোমল অথচ ওজনে লঘু। ২৯৭।

জলীয় মুক্তা স্নিগ্ধ, অত্যন্ত শুক্লবর্ণ হইয়া থাকে, এই পঞ্চবিধ মুক্তাই অতিশ্রেষ্ঠ এবং এই সকল জাতীয় মুক্তা ধারণ করিলে কোনপ্রকার ব্যাধিভয় থাকে না। ২৯৮।

রত্নবিৎ পণ্ডিতেরা পীত, মধুর, শুক্ল ও নীল এই চারিপ্রকার ছায়া মুক্তাতে নির্দ্দেশ করিয়া গিয়াছেন। ২৯৯।

मूलम्।

पीतां लक्ष्मीप्रदा च्छाया मधुरा बुद्धिवर्द्धिनी।
शुक्ला यशस्करी च्छाया नीला सौभाग्यदायिनी॥ ३००॥
सितच्छाया भवेद्विप्रः क्षत्त्रियश्चार्करश्मिमान्।
पीतच्छाया भवेद्वैश्यः शूद्रः कृष्णरुचिर्म्मतः॥ ३०१॥

अथ मुक्ता-गुणाः।

सुतारश्च सुवृत्तश्च स्वच्छश्च निर्म्मलस्तथा।
घनं स्निग्धञ्च सुच्छायं तथास्फुटितमेव च।
अष्टौ गुणाः समाख्याता मौक्तिकानामशेषतः॥ ३०२।

तर्जमा।

पीला आभायुक्त मोति दौलतका ज्यादा करनेवाला है; मधुके समान आभाविशिष्ट मोति बुद्धिको देनेवाला, शुक्लवर्ण आभायुक्त मोति यशका ज्यादा करनेवाला है और नील आभायुक्त मोति सुभाग देनेवाला। ३००।

शुक्ल आभायुक्त मोति ब्राह्मणवर्ण; प्रातःकालके सूर्य्यके समान आभायुक्त मोति क्षत्त्रिवर्ण; पीत आभायुक्त मोति वैश्यवर्ण और कृष्ण आभायुक्त मोति शूद्रवर्णमे सुमार किया गेया है। २३१।

मोतिका गुण।

सुतारत्व, सुवृत्तत्व, स्वच्छत्व, निर्म्मलत्व, घनत्व, स्निग्धत्व, सुच्छायत्व और अस्फुटितत्व यही आटप्रकारके गुण मोतिमे होता है। ३०२।

TRANSLATION.

300. The first brings on wealth ; the second fosters the understanding ; the next brings about fame ; and the last is the harbinger of good luck.

301. A Pearl with a white shade belongs to the Brahmin, with a pale-red shade to the Kshetriya, with a yellow shade to the Vaisya, and with a black shade to the Sudra order.

Properties of Pearls.

302. A Pearl is named after the name of the quality which forms its distinctive feature ; and eight sorts emerge as the consequence of this classification.

অনুবাদ।

পীতচ্ছায়া লক্ষ্মীবৃদ্ধিকারিণী, মধুরচ্ছায়া বুদ্ধিদায়িনী, শুক্লচ্ছায়া যশোবর্দ্ধিনী এবং নীলচ্ছায়া সৌভাগ্যদায়িনী হইয়া থাকে। ৩০০।

শুক্লচ্ছায়াবিশিষ্ট মুক্তা বিপ্রবর্ণ, তরুণ-অরুণচ্ছায়া-বিশিষ্ট মুক্তা ক্ষত্রিয়বর্ণ, পীতচ্ছায়াবিশিষ্ট মুক্তা বৈশ্যবর্ণ এবং কৃষ্ণচ্ছায়াবিশিষ্ট মুক্তা শূদ্রবর্ণমধ্যে পরিগণিত। ৩০১।

মুক্তার গুণ।

সুতারত্ব, সুবৃত্তত্ব, স্বচ্ছত্ব, নির্ম্মলত্ব, ঘনত্ব, স্নিগ্ধত্ব, সুচ্ছায়ত্ব ও অস্ফুটিতত্ব, এই আটপ্রকার গুণ মুক্তায় বিদ্যমান থাকে। ৩০২।

मूलम्।

तारकाद्युतिसङ्काशं सुतारमिति गद्यते।
सर्व्वतो वर्त्तुलं यत्तु सुवृत्तं तन्निगद्यते॥ ३०३॥
स्वच्छं दोषविनिर्मुक्तं निर्मलं मलवर्जितं।
गुरुत्वं तुलया यस्य तद्घनं मौक्तिकं वरं॥ ३०४।
शीतांशुबिम्बसङ्काशं मौक्तिकं स्निग्धमुच्यते।
छायासमन्वितं यत्तु सुच्छायं तन्निगद्यते।
व्रणरेखाविहीनं यत् तत् स्यादस्फुटितं शुभं॥ ३०५।
श्वेतकाचसमाकारं शुभांशुशतयोजितं।
ऋषराजप्रतिच्छायं मौक्तिकं देवभूषणं॥ ३०६।

तर्जमा।

जिस मोतिमे तारेके समान आभा निकले, वह सुतार; जो मोति गोलाकार, वह सुवृत्त। ३०३।

जो मोति बेऐब होए, उसको स्वच्छ कहते हैं, जो मोति मयला ना होए, उसको निर्म्मल कहते हैं और जो मोति ओजनमे भारी होए, उसको घन कहते हैं। ३०४।

जो चन्द्रके समान किरणविशिष्ट है, उसको स्निग्ध कहते हैं, जो मोति उत्तम छायाविशिष्ट अर्थात् उत्तम आभाविशिष्ट, उसको सुच्छाय कहते हैं, और जो मोति साफ सुथ्रा होए, उसको अस्फुटित कहते हैं। ३०५।

सफेद रङ्ग काचके समान, उत्तम किरणविशिष्ट, रोऊ मछलिके समान आभायुक्त, ऐसा मोति देवताओंके गहनेके योग्य है। ३०६।

TRANSLATION.

303. Those Pearls which throw out starry beams, are termed *sútára;* those which are entirely round, are called *suvritta.*

304. Those which are flawless, are called *sachchha* (transparent); those in which dirt has no place, are called *nirmala* [dirtless]; those which are weighty, are termed *ghana* [dense].

305. Those Pearls which are ray-darting like the moon, are called *snigdha* [cool]; those which cast a fine shade, are denominated *suchchháya* (finely shadowing); and finally those which are free from spots or breaks, are termed *asfutita* (not indented).

306. Such Pearls as resemble in color the white glass as are furnished with an excellent brightness, and as are possessed of a shade like the *rohita** fish, are fit ornaments for the gods.

অনুবাদ।

যে সকল মুক্তা হইতে তারার ন্যায় আভা নির্গত হয়, তাহাদিগকে সুতার, যাহারা সর্ব্বতোভাবে গোলাকার, তাহাদিগকে সুবৃত্ত কহে। ৩০৩।

যে সকল মুক্তা দোষবর্জ্জিত, তাহারা স্বচ্ছ; যাহারা মলবর্জ্জিত, তাহারা নির্ম্মল ও যাহারা ওজনে ভারী, তাহারা ঘন বলিয়া প্রসিদ্ধ। ৩০৪।

যে সমুদায় মুক্তা চন্দ্রের ন্যায় কিরণবিশিষ্ট, তাহারা স্নিগ্ধ; যে গুলি উত্তমছায়াবিশিষ্ট, সেগুলি সুচ্ছায় এবং যাহারা ব্রণরেখাদিবিহীন, তাহারা অস্ফুটিত বলিয়া বিখ্যাত।৩০৫।

শ্বেত কাচের ন্যায় শুভ্র, উৎকৃষ্ট কিরণচ্ছটাবিশিষ্ট, রোহিতমৎস্যের ন্যায় ছায়াযুক্ত মৌক্তিক দেবতাদিগের ভূষণযোগ্য। ৩০৬।

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* *Cyprinus Rohita.*

मूलम्।

ईदृक्सर्व्वगुणोपेतं मौक्तिकं येन धार्य्यते।
तस्यायुर्वर्द्धते लक्ष्मीः सर्व्वपापं प्रणश्यति॥ ३०७॥

प्रमाणवद्गौरवरश्मियुक्तं
सितं सुवृत्तं समसूक्ष्मरन्ध्रं।
अक्रेतुरप्यावहति प्रमोदं
यन्मौक्तिकं तद्गुणवत् प्रदिष्टं॥ ३०८॥

एवं समस्तेन गुणोदयेन
यन्मौक्तिकं योगमुपागतं स्यात्।
न तस्य भर्त्तारमनन्यजात-
मेकोऽपि दोषः समुपैति सद्यः॥ ३०९॥

गुणवद्युक्त यद्गृहे मौक्तिकमेव तिष्ठति।
चञ्चलापि स्थिरा भूत्वा कमला तत्र वर्त्तते॥ ३१०॥

तर्जमा।

उपरमे जिन् सब गुणोकी बात कहि गेई है, वही सब गुणयुक्त मोति जो आद्मी धारण करे, उस्की उमर और दौलत दोनो बाढ़ति है, और सर्व्व पापनाश होए। ३०७।

जो मोति ओजनमे भारी, उमदा, दीप्तिविशिष्ट, सफेद, गोल, समान और बारिकवेध सेवाय खरिददाके देखनेवालेकोभी आनन्ददेनेवाला है, ऐसा मोति सबसे आच्छा है। ३०८।

जो मोति सबतरहे वेखयेव है, वही मोति अपने मालेकका सब दुःखनाश करनेवाला है, और उस्के मालिकको कोइ दुःख हो नहिं सक्ता। ३०९।

जिस् घरमे वेखयेव मोति रहता है, चञ्चल दौलत उस् घरमे सर्व्वदा काल अचल रहति है। ३१०।

TRANSLATION.

307. The wearing of such Pearls leads to longevity and wealth, and purges the wearer of every sin.

308. A Pearl which is heavy, lustrous, silvery, well-rounded, which is furnished with equal and minute openings and which is a delight not only to its owner but also to the observer, is the acme of perfection.

309. Those Pearls which are possessed of every valuable quality, shield their master from every evil, and suffer nothing harmful to come near him.

310. The house which contains a perfect Pearl, the ever-restless Laksmī* chooses to make her dwelling for ever and a day.

অনুবাদ।

উল্লিখিত গুণসমূহে ভূষিত মৌক্তিক যে ব্যক্তি ধারণ করে, তাহার আয়ু ও লক্ষ্মীবৃদ্ধি পায় এবং সর্ব্বপাপক্ষয় হয়। ৩০৭।

যে মুক্তা ওজনে ভারী, উত্তমদীপ্তিবিশিষ্ট, শুভ্রবর্ণ, উত্তমগোলাকার, সমান অথচ সূক্ষ্মরন্ধ্রযুক্ত, ক্রেতা ভিন্ন অপর ব্যক্তিরও প্রমোদবর্দ্ধন করে, সেই মুক্তাই সর্ব্বাপেক্ষা উত্তম। ৩০৮।

যে সকল মুক্তা সমুদায় গুণযুক্ত, তৎসমুদায় নিজস্বামীর সমুদায় অনর্থ বিনাশ করে, এবং তৎস্বামীকে কোন দোষই স্পর্শ করিতে পারেনা। ৩০৯।

যে গৃহে গুণযুক্ত মুক্তা থাকে, স্বভাবচঞ্চলা লক্ষ্মী সে গৃহে চিরকাল নিশ্চলা হইয়া থাকেন। ৩১০।

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* The goddess of wealth.

मूलम्।

चिन्ता न तस्याकरजा विशेषा
रूपे प्रमाणे च यतेत विद्वान्।
न च व्यवस्थास्ति गुणागुणेषु
सर्व्वत्र सर्व्वाकृतयो भवन्ति ॥ ३११ ॥

अथ मुक्ता-दोषाः।

चत्वारः सुमहादोषाः षण्मध्याश्च प्रकीर्त्तिताः।
एवं दश समाख्यातास्तेषां वक्ष्यामि लक्षणं ॥ ३१२ ॥
यत्रैकदेशे संलग्नः शुक्तिखण्डो विभाव्यते।
शुक्तिलग्नः समाख्यातः स दोषः कुष्ठकारकः। ३१३ ॥

तर्जमा।

मोतिके पयदा इसकी जगहका देखना कुछ जरुर नहिं, उसका अयेब, हुनर, रङ्ग और रूप देखना चाहिए, ऐसा ना समझना चाहिए के फलाने जगहका पयदाहुया मोति आच्छा होता है, और फलाने जगहका पयदाहुया मोति बुरा होता है, बल्के सब जगहोंमे बुरा भाला दोनो प्रकारका मोति पयदा होता है। ३११।

मोतिका अयेब।

रत्नपारखी पण्डितोंने मोतिके दशप्रकारके अयेब कहे हैं, उसमेसे चारप्रकारके बड़े अयेब और छप्रकारके मध्यम अयेब हैं, आलग आलग उसका लक्षण लिखते है। ३१२।

जिस् मोतिके किसो रङ्गसे सिपका टुकरा लागा रहे जाता है, उसको शुक्तिलग्न दोष कहते हैं, शुक्तिलग्न अयेबका मोति पहेरनेसे कोड़की बिमारि होति है। ३१३।

TRANSLATION.

311. The consideration of origin is trivial in regard to Pearls; not so the consideration of form and other qualities: no source but it produces good and bad Pearls.

Defects of Pearl.

312. The authorities mention ten kinds of defects as belonging to Pearls; of which four are principal, the rest being of a less essential character. I will treat of these now.

313. If any part of an oyster remains fast attached to a Pearl, the defect is called *sukti-lagna-dosha*;* and brings on leprosy.

অনুবাদ।

মুক্তার আকারগত কোন বিশেষ বিবেচনা কর্ত্তব্য নহে, তাহার রূপ ও প্রমাণই বিবেচনীয়, কোন আকরবিশেষে যে শুভজনক বা অমঙ্গলকারক মুক্তা জন্মে, এমন নহে, সকল আকরে সকল রকম মুক্তাই জন্মিয়া থাকে। ৩১১।

মুক্তার দোষ।

রত্নবিৎ পণ্ডিতেরা মুক্তাসম্বন্ধে দশবিধ দোষের উল্লেখ করিয়াছেন, তন্মধ্যে চারিপ্রকার দোষ মহাদোষ এবং ষড়্‌বিধ মধ্যদোষমধ্যে পরিগণিত, ক্রমশঃ তাহাদিগের লক্ষণ নির্দ্দেশ করা যাইতেছে। ৩১২।

মুক্তার কোন একস্থানে শুক্তিখণ্ড সংলগ্ন থাকিলে তাহাকে শুক্তিলগ্ন দোষ কহে, শুক্তিলগ্ন দোষযুক্ত মুক্তা ধারণ করিলে কুষ্ঠব্যাধি হইতে পারে। ৩১৩।

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* Literally, the defect incident to the fact of an oyster fragment being attached.

मूलम्।

मीनलोचनसङ्काशो दृश्यते मौक्तिके तु यः।
मीनाक्षः स तु दोषः स्यात् पुत्रनाशकरो ध्रुवं॥ २१४॥
दीप्तिहीनं गतच्छायं जठरं तद्विदुर्बुधाः।
दारिद्र्यजनकं यस्मात् तस्मात्तत्परिवर्जयेत्॥ २१५॥
मौक्तिकं विद्रुमच्छायमतिरक्तं विदुर्बुधाः।
तस्मिन् सन्धारिते मृत्युर्जायते नात्र संशयः॥ २१६॥
उपर्य्युपरि तिष्ठन्ति वलयो यत्र मौक्तिके।
त्रिवृत्तं नाम तस्योक्तं सौभाग्यक्षयकारकं॥ २१७॥

तर्जमा।

मोतिमे मछलिके आंखके समान एकतरहका निशान रहनेको मीनाक्ष अयेब कहते हैं; और वह अयेब लेड़केका नाश करनेवाला है। २१४।

मोतिमे दीप्ति और आभा ना रहनेको जठर अयेब कहते हैं, जठर अयेबदार मोति पहेरनेसे दारिद्र्य अर्थात् मुफ्लिसि होति है, इस कारण इसप्रकारका मोति कभी पहेरना मनासिफ नहि। २१५।

मोतिमे मुङ्गेके समान आभा निकेल्नेको अतिरक्त अयेब कहते हैं, अतिरक्त अयेबी मोतिको पहेरनेसे जरूर मृत्यु होए। २१६।

मोतिमे जो कड़के समान तिन रेखा होए, उसको त्रिवृत्त अयेब कहते है, त्रिवृत्त दोषयुक्त मोति सुभाग नाश करता है। २१७।

TRANSLATION.

314. On certain Pearls, there are marks like the eye of a fish and these are hence called *mináksha.** Pearls possessed of this defect bring about loss of sons.

315. When a Pearl is without lustre and shade, it is said to have the *jathara* defect. Such Pearls lead to poverty, and should not therefore be worn by any person.

316. When a Pearl has a shade like coral, the defect is called *atirikta*; this is inevitably fatal to the wearer.

317. The three bracelet-like streaks which are sometimes met with in Pearls side by side, are termed *trivrita*. They are destructive of good fortune.

অনুবাদ।

মুক্তাতে যে মৎস্যের লোচনসদৃশ একপ্রকার চিহ্ন থাকে, তাহার নাম মীনাক্ষ, মীনাক্ষদোষ পুত্রনাশকর বলিয়া উল্লিখিত আছে। ৩১৪।

মুক্তাতে দীপ্তি ও ছায়া না থাকাকে জঠরদোষ বলে, জঠরদোষদূষিত মুক্তাধারণে দারিদ্র্যদশা উপস্থিত হয়, সুতরাং তাদৃশ মুক্তা কদাচ ধারণ করা কর্ত্তব্য নহে। ৩১৫।

মুক্তা হইতে বিদ্রুমের ন্যায় ছায়া নির্গত হওয়াকে অতিরক্তদোষ বলা যায়, অতিরক্ত-দোষযুক্ত মুক্তা ধারণ করিলে অবশ্যই ধারকের মৃত্যু হইবে। ৩১৬।

মুক্তাতে যে উপরি উপরি তিনটী বলয়াকার রেখা থাকে, তাহা ত্রিবৃত্তদোষনামে অভিহিত, ত্রিবৃত্তদোষশালী মুক্তা সৌভাগ্য নাশ করে। ৩১৭।

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* Literally, the eye of a fish.

मूलम्।

अवृत्तं मौक्तिकं यच्च चिपिटं तन्निगद्यते।
मौक्तिकं ध्रियते येन तस्याकीर्त्तिर्भवेत्सदा॥ ३१८॥

त्रिकोणं त्र्यस्रमाख्यातं सौभाग्यक्षयकारकं।
दीर्घं यत्तत्कृशं प्रोक्तं प्रज्ञाविध्वंसकारकं॥ ३१९॥

निर्भग्नमेकतो यच्च कृशपार्श्वं तदुच्यते।
सदोषं मौक्तिकं निन्द्यं निरुद्योगकरं हि तत्॥ ३२०॥

अवृत्तं पीड़कोपेतं सर्व्वसम्पत्तिहारकं।
अरम्यं गुणहीनञ्च स्वल्पमूल्यञ्च मौक्तिकं॥ ३२१॥

तरजमा।

जो मोति गोल नहि, उसको चिपिट कहते हैं, चिपिट मोति पहेरनेसे हमेसा अयश अर्थात् बदनामी हासिल होए। ३१८।

जो मोति त्रिकोण होए, उसका नाम त्र्यस्र, त्र्यस्र अयेवके मोति पहेरनेसे सौभाग्य नाश होए और जो मोति लम्बा, उसे कृश कहते हैं, कृश अयेवके मोति पहेरनेसे बुद्धि जाय। ३१९।

जो मोति कोइ जगहमे टुट जाय, उसको कृशपार्श्व कहते हैं, इसप्रकारका मोति बहुत् खाराप और इस् जातका मोति पहेरनेसे आदमीको आसकत् आति है।३२०।

जो मोति बेलकुल गोल नहिं, नानाप्रकारके बिमारी-ओंके अयेवोंसे भराहुया, देखनेभी सुन्दर नहिं और बहुत् गुणहीन, ऐसा मोति सब तरहसे दौलतका नाश करनेवाला, इस्कारण उस्का दामभी बहुत् कम होता है। ३२१।

TRANSLATION.

318. That Pearl which is not perfectly circular, is called *c'ipita*. It brings its wearer to disgrace.

319. The Pearl which tends to be triangular, is called *trasra*. A *trasra* Pearl is inimical to good fortune. A large-sized Pearl is called *Krisha*. This Pearl is reputed to be fatal to knowledge.

320. A Pearl with a broken side is called *Krisha-párswa*, and brings on inactivity. It is a pest which should be carefully avoided.

321. A Pearl which is not faultlessly round, which is productive of a variety of diseases, which is not agreeable to look at, which is in short utterly void of any valuable quality, is destructive of every sort of wealth; its price is very small.

অনুবাদ।

যে মুক্তা সম্পূর্ণ গোলাকার নহে, তাহাকে চিপিট কহে, চিপিট মুক্তা ধারণে পদে পদে অকীর্ত্তিভাজন হইতে হয়। ৩১৮।

যে মুক্তা ত্রিকোণাকার, তাহার নাম ত্র্যস্র, ত্র্যস্র মুক্তা সৌভাগ্যনাশক, এবং যে মুক্তা দীর্ঘাকার, তাহাকে কৃশ বলে, কৃশ মুক্তা জ্ঞানের মহা অন্তরায় বলিয়া প্রসিদ্ধ আছে। ৩১৯।

মুক্তার কোন স্থান ভগ্ন হইলে তাহাকে কৃশপার্শ্ব বলা যায়, তাদৃশ মুক্তা অতিনিন্দনীয় এবং তদ্ধারণে মনুষ্য একবারে নিরুদ্‌যোগী পড়িয়া পড়ে। ৩২০।

যে মুক্তা সম্পূর্ণ গোলাকার নহে, নানা পীড়াকর দোষ-সঙ্কুল, দেখিতে রমণীয় নহে, এবং নিতান্ত গুণহীন, সেই মুক্তা সর্ব্বপ্রকার সম্পত্তিবিনাশক, এবং তাহার মূল্যও অতিঅল্প হইয়া থাকে। ৩২১।

मूलम्।

मौक्तिके यत्र सन्देहः कृत्रिमे सहजेऽपिवा।
परीक्षा तत्र कर्त्तव्या रत्नशास्त्रविशारदैः॥ ३२२॥

यत्र कृत्रिमसन्देहः क्वचिद् भवति मौक्तिके।
उष्णे सलवणे स्नेहे निशां तद्वासयेज्जले॥ ३२३॥

परेद्युः प्रातरुत्थाय शुष्कवस्त्रोपवेष्टितं।
हस्ते मौक्तिकमादाय व्रीहिभिश्चोपघर्षयेत्॥ ३२४॥

यत्तु नायाति वैवर्ण्यं विज्ञेयं तदकृत्रिमं।
कृत्रिमं भङ्गमाप्नोति सहजस्त्वातिदीप्यते॥ ३२५॥

तर्जमा।

मोति बनाया होए, अथवा आसल होए, मनमे सक होनेसे रत्नपारखी पण्डितके द्वारा उसकी परीक्षा करना जरूर है। ३२२।

अगर किसी मोतिमे फरेबका सक होए, तो उस मोतिको एक रात गरम नेमकमिलाहुये पानिमे भिगोकर रखना चाहिए। ३२३।

सवेरे सुखे कापड़मे रखकर और थोड़ा चाउल लेकर हातसे रगड़ना चाहिए। ३२४।

इसीतरहे करनेसे आसल मोति खाराप ना होकर औरभी साफ होगा, और बनायाहुया मोति उसीदम टुट जावेगा। ३२५।

TRANSLATION.

322. Whether a Pearl be real or false, whenever doubts arise concerning its genuineness, the authorities should be resorted to.

323. When doubts are entertained as to the genuineness of a Pearl, it should be placed in salt water for one night.

324-25. The next day, put it on a piece of dry cloth, and mixing it with a quantity of paddy, rub it with the hand, when if the Pearl is real, it will attain greater brightness, while if it is false, it will be broken to pieces.

অনুবাদ।

মৌক্তিক কৃত্রিমই হউক অথবা অকৃত্রিমই হউক, মনোমধ্যে সন্দেহ উপস্থিত হইলেই রত্নতত্ত্ববিশারদ পণ্ডিত দ্বারা তাহার পরীক্ষা করা কর্ত্তব্য। ৩২২।

যদি কোন মুক্তাকে কৃত্রিম বলিয়া সন্দেহ উপস্থিত হয়, তাহা হইলে সেই মুক্তাকে এক রাত্রি উষ্ণ লবণমিশ্রিত জলে ভিজাইয়া রাখিবে। ৩২৩।

পরদিবস প্রাতঃকালে সেই মুক্তা শুষ্ক বস্ত্রমধ্যে রাখিয়া কতকগুলি ধান্যের সহিত একত্র করত হস্তে ঘর্ষণ করিবে। ৩২৪।

এইরূপ প্রক্রিয়া দ্বারা অকৃত্রিম মুক্তা বিবর্ণ না হইয়া অধিকতর ঔজ্জ্বল্য প্রাপ্ত হইবে, এবং কৃত্রিম মুক্তা তৎক্ষণাৎ ভগ্ন হইয়া যাইবে। ৩২৫।

मूलम्।

क्षिपेत् गोमूत्रभाण्डे तु लवणक्षारसंयुते।
स्वेदयेत् वह्निना वापि हस्ते मौक्तिकमाददत्॥ ३२६॥
व्रीहेस्तुषेण संयोज्य मर्द्दयेच्च पुनः पुनः।
कृत्रिमं भङ्गमायाति सहजस्त्वातिदीप्यते॥ ३२७॥
सूत्तप्तमत्स्यपुटमध्यगतन्तु कृत्वा
पश्चात् पचेत् तनु ततश्च वितानगत्या।
शुद्धे ततः पयसि तद्विपचेत् सुरायां
पक्वन्ततोऽपि पयसा शुचिनिर्म्मलेन॥ ३२८॥
शुद्धं ततो विमलवस्त्रनिघर्षणेन
स्यान्मौक्तिकं विमलसद्गुणकान्तियुक्तं।
जम्बीरजातरसयोजनया विपक्वं
कुर्य्यात् यथेच्छमिह मौक्तिकमाशु विद्धं॥ ३२९॥

तर्जमा।

नेमकमिलाहुया गौके मूत्रके भरेहुये बर्त्तनमे मोतिको रखकर आगपर थोड़ा थोड़ा गरम करना होगा, बाद उसके हातसे उठाकर धानके छिलकेके साथमे घिस्नेसे बनायाहुया मोति टुट जावेगा, और आसल मोति औरभी साफ रहेगा। ३२६। ३२७।

पहिले मछलिके पटी गरम करके उसमे मोतिको रखकर आगपर थोड़ा गरम करना होगा, बाद उसके दुध, सराप, या साफ पानिमे आहेस्ते आहेस्ते पाकाना होगा, बाद उसके सादे कापड़ेमे रखकर घिस्ना होगा, आसल मोति होनेसे बहुत् साफ और आव्दार होगा। मोतिको अगर लेमुके रसमे पाकावें, तो वेधनेमे बहुत् आसानी होगि।३२८।३२९।

इति मोतिका बयान।

TRANSLATION.

326-27. This is another way:—Cast a Pearl in cow's urine mixed with salt; then gently heat it in fire; lastly placing it in a small quantity of chaff, rub it with the hand. By this process, a false Pearl will be reduced to fragments, while a real one will shine with greater light.

328-29. Enclose a Pearl in one of the hot lungs of a fish; then gently heating it in fire, boil it successively in pure milk, wine and water; next rub it with a piece of cloth, when it will look fresh and fair. A Pearl can be perforated after it has been boiled in lime juice.

অনুবাদ।

সলবণ গোমূত্রপূর্ণ ভাণ্ডে মুক্তা নিক্ষেপ করিয়া অগ্নিতে অল্পপরিমাণে উত্তপ্ত করিতে হইবে, পরে হস্তে তুলিয়া তুষ-সংযোগে পুনঃ পুনঃ মর্দ্দন করিলে কৃত্রিম মুক্তা ভাঙ্গিয়া যাইবে, এবং অকৃত্রিম মুক্তা অতিশয় উজ্জ্বল হইয়া উঠিবে। ৩২৬। ৩২৭।

প্রথমতঃ মুক্তাকে মৎস্যের অতি উষ্ণ পট্‌পটীর মধ্যে পূরিয়া অগ্নিতে অল্পপরিমাণে উত্তপ্ত করিয়া পশ্চাৎ বিশুদ্ধ দুগ্ধ, সুরা ও নির্ম্মল জলে ক্রমান্বয়ে সিদ্ধ করিতে হইবে। ৩২৮।

তৎপশ্চাৎ অতিশুভ্র বস্ত্রে মর্দ্দণ করিলে মুক্তা বিশুদ্ধ, অতি-নির্ম্মল এবং কান্তিযুক্ত হইবে। মুক্তাকে লেবুর রসে সিদ্ধ করিয়া তাহাতে যথেচ্ছ ছিদ্র করা যাইতে পারে। ৩২৯।

ইতি মুক্তা।

THE PEARL.

Its Properties.

THOUGH the Pearl cannot properly come under the province of precious stones, on account of its being animal product, it is held in great esteem by the jewellers and all lovers of gems. This beautiful gem is formed in the shells of oysters and mussels and is composed entirely of carbonate of lime and organic matter. It possesses a lustre peculiar to itself and called by its own name, pearly. It calcines by being exposed to heat and is easily affected by acid and fetid gases. The specific gravity is from 2·5 to 2·7. It is found of various shapes and colors and receives certain names according to its size and form. Those of extraordinary size are called Paragon Pearls; when of the size of the cherry, cherry Pearls; small, piece Pearls; smaller, seed Pearls; smallest, dust Pearls. Those of a long and oval form, pear Pearls; while the deformed ones are known as "baroques" Pearls. The Romans called the large ball-shaped Pearls, "Uniones"; the pea-shaped, "Elenchi"; the half ball-shaped, "Tympania;" and those possessed of the most beautiful color, "Exaluminatæ Margaritæ." The Saxon word Pearl signifies a gem or white speck. The oriental Pearls are seldom found of any other color than white and yellow, and are generally of a round or button form, while the

American, better known as the Panama, Pearls, are generally blackish or brownish and mostly long and drop-shaped.

Original formation of Pearls.

The ancient authorities had started several curious theories as to the presence of Pearls within the oysters. According to Athenæus, the Pearls were found in the flesh of oysters, just as the measles (tubercles), in the pork. Pliny and Diascorides supposed that the Pearls were the tears of fallen angels, or dew-drops from heaven, taken in by the oysters, which opened at certain seasons to receive them; the size and quality varying according to the size and purity of the dew imbibed. Cloudy weather spoilt the colour, lightning stopped the growth and thunder made the shell-fish miscarry altogether. Valentine said that they were the eggs of female oysters, while Samuel Dale held, that they were a sort of calculus produced by hurt received. This last theory suggested to Linnæus the idea of creating the disease in the fresh water mussel of Sweden, and thus of manufacturing artificial Pearls. Artificial Pearl-oyster-beds were established in several rivers but the process by which the Pearls were formed was kept a secret. It was, however, ascertained that small holes were drilled in the shells of the living oysters into which some foreign matters were put. But the Pearls which were produced by this means were so small and the labor and cost incurred, comparatively so great,

that this ingenious invention was soon given up. In India a somewhat similar way of producing Pearls existed. Some of the shells of the large Pearl oysters have been found with brass wires inserted throughout their whole length, and the cavities in the interior proved that Pearls had been produced in consequence. The Chinese have succeeded in introducing within the living fish minute Pearl beads, strung on a string, or miniature idols of brass or stone, and in the course of a year these are found so completely covered with a pearly coating as to resemble true Pearls of fantastic figures. A few specimens of these are in the possesion of W. J. Ingram Esq., M. P. Pearls are looked upon, according to the most generally received opinion, as concretions arising from the superabundance of calcerous matter destined to form the shell, and in confirmation of this, it has been observed that the oyster is of the same brilliancy as the mother-o'-pearl that forms the inner coat of the shell. If a Pearl is cut, it will be found to be composed of a succession of laminæ like the onion and presents the same appearance in its substance as the shell. With the help of the microscope we find that the shells of all the oysters that produce Pearls have three layers. The outside layer, *i. e.*, the outer skin, consists of thin scales or leaves, having no regular form : the second one, is composed of numerous small horny cells, (filled with a calcerous mass) in which the various pigments that give to

the shell such beautiful colors are deposited; the third and inner layer has a more foliated form and an uniform foundation, which looks like fine folds on the outside, and which produces, when the light shines upon it, the peculiar mother-o'-pearl lustre, that adds so much to the beauty of many shells. It is the soft and tender unevenness of its surface and not its material (which is nothing but lime) that gives the exquisite sheen to the mother-o'-pearl. Several naturalists account for the formation of Pearls, in the attempts made by the animal to get rid of some substance which has entered into its shell, by covering it with a deposit similar to the interior of the oyster-shell—commonly known as the mother-o'-pearl. In some cases, a Pearl has been found, by bisecting, to consist of a series of layers or skins round a speck of some darker substance: in others, the middle of the Pearl has been found hollow and of a globular or spherical form; while in some others, it appears perfectly solid and of the same colour, texture and formation all through. The beautiful polish and consequent brilliance of a fine Pearl is the result of the friction of the soft body of the oyster for a long time. In most cases, the polish exists on the outer skin only, the inner layers being found dull as a fish's eye. In other cases, a Pearl of a hard exterior has been found to contain a fine and lovely kernel. The Pearls are situated either in the body of the oyster or loose between it and the shell, or lastly they are fixed to the latter by a kind

of neck. Sometimes the Pearl is a sort of wart, hollow inside, and is then called *coq-de-perle* and fetches but little value. It is said that Pearls take four years for their formation. There are two kinds of Pearls. The one highly valued is called the Margarita*(the sea Pearl oyster) or by its full name, "*Meleagrina Margaritifera lamarck,*" which is a large oyster of 7 or 8 inches in diameter, with very thick shells, rather flat, and of a greenish black exterior; whilst the inside is of a very white colour, reflecting various hues and is known as the mother-o'-pearl. The other kind is called the *Unio Margarita* (River Pearl oyster). A kind of Pearl called the phantasy Pearl has sometimes been found in the market. These are Pearl substances which are taken out of the shells, consisting partly of mother-o'-pearl and partly of a pearly substance. A curious circumstance in connection with one of these pieces is mentioned by Barbot. "A French Pearl merchant, in Mexico, bought one of these pieces of a fisherman for a small sum of money, in-order to learn something of them. He was not a little surprised, on cutting it in half, to find a perfect, round Pearl inside, of purest water and brilliant lustre, weighing 14½ carats and which he sold sometime after in Paris for 5000 francs—about half of its value." Now-a-days, Pearls are fre-

* The term Margarita is probably the Greek form of "Mukta," the Sanskrit name for Pearl, and not, as erroneously supposed by some writers, of "Marakata" which, in Sanskrit, means the Emerald.

quently peeled and have been found to contain a finer Pearl underneath.

Where found: Pearl fisheries.

PEARLS were a mercantile commodity with the Phœnicians and Babylonians. According to the author of the Periplus, Pearls were fished near Manaar, between Ceylon and India. Ceylon, the Taprobane of the ancients, also produced Pearls. According to Arrien, Hercules visited all the Indian ocean and found a Pearl with which he adorned his daughter Pandea. The story of this fishery is also mentioned by the companions of Alexander, when he came to India, and it is therefore clear that it existed prior to this time. There were some other Pearl fisheries also known to the ancients, in the Red Sea and the Coromandel Coast. Those in the Red Sea were at that time considered very important, and were distinguished by the title "Exaluminatæ," *i. e.* clear as globules of alum. Under the Ptolemies and latterly under the Egyptian Caliphs, several merchants settled on the coasts and by following the Pearl-trade became considerably rich. Pearls were also fished up in the Mediterranean. The chief Pearl fisheries in the modern times are on the west coast of Ceylon, in the Bay of Manaar, in the Persian Gulf, in the Red Sea, in the Bosphorus, in the Sooloo Islands (near Borneo,) in Japan, Java, and Sumatra; near the island of Papua or New Guinea; in America, (both on the

Pacific and Atlantic coasts); and latterly, in Australia and the Fiji Islands. Some Pearls are also obtained in France, Scotland and Ireland; from the Ilz in Bavaria, the Battava in Bohemia and the Elster in Saxony; in Sweden; in the North of Russia and in Finland.

The Pearl fishery in Ceylon, which is one of the most productive ones, now belongs to the Colonial Government and is conducted by it. The Portuguese were the first Europeans who obtained firm footing in Ceylon (1506.) It was stipulated with the then ruler of the Island that he should pay them an annual tribute in the shape of spices and Pearls. The Portuguese fattened on this tribute for a long time till the Dutch obtained supremacy and seized upon the fishery (1640.) Under them, the natives were allowed every three years twenty alternate days to fish for themselves and every other day was for the Government; after which the produce was sold to the highest bidders. From 1760 to 1796, the fishery at the bank at Manaar was stopped by the Rajah in consequence of a dispute with the Dutch. When the English obtained possession of Ceylon, they had the benefit of the accumulation, which, when sold in 1798, fetched 14,00,000 Rs. clear. This profit might be realized if the fishing was confined to 20 days, every *seven* years. The fishing season is generally in March and April when the sea is calm and unruffled. Before the commencement of work, the banks are carefully

tested by experienced divers. A fleet of boats, sometimes consisting of 150, are sent out—each containing ten rowers and ten divers, besides a steer-man and several "*pillal karras,*" or shark-charmers, whose duty is to keep off sharks, by incantations. The latter people are indispensible in a fishing excursion, as without them no diver would agree to descend, and the Government is consequently obliged to keep them on regular pay. Other conjurors remain on the sea-shore, repeating their prayers until the return of the fleet. The divers go down into the sea, five at a time, the other five remaining on the boat till the first batch come up to refresh themselves for another plunge. These people (Roman Catholics and mostly Hindus) who principally come from the Colang, on the Malabar Coast, get, in some cases, fixed wages but generally, by mutual consent, they keep $\frac{1}{4}$ of the produce to themselves and give $\frac{3}{4}$ to their employers. As a preparation, they abstain from food and drink (except, occasionally, toddy) and rub their bodies over with oil, stuff cotton into their ears, compress their nostrils by means of an instrument made of horn, and bind over their mouths a sponge soaked in oil, which serves as a temporary proof against water. Then they sling a rope round their body and generally hang a heavy stone on their feet to hasten their descent. Some use a crescent-shaped stone which they fasten round their waist, in order to keep the action of the feet free; for some of these

people use the toes as nimbly in picking up the smallest things as any other could, with their fingers. These stones generally weigh 20 to 25 lbs each. With all these preliminaries, which are also attended with prayers and incantations, the divers go down, each seizing a rope with the right hand, and soon reach the bottom. By means of a sharp knife they loosen from the bank and collect as many oysters as they can and put them into bags, with which each of them is provided on his back. The time they can usually remain under water is from one to two minutes and the gain in that time is from 50 to 80 oysters. Some have been known to remain from 4 to 6 minutes. If any accidents happen while under water, either in the shape of loss of strength or the approach of a shark, they give a sign with their rope and are pulled up at once. Some of the divers are provided with a charm or amulet which they keep on their persons, wrapped in oil-cloth, while they go down. The Roman Catholic divers would not commence business until they get an assurance of their safety, from their own clergymen, and also seem to have firm faith in the ability of the conjurors in keeping the sharks away.* Continuous submersion into water tell fearfully on

* In a paper published in the Transactions of the Royal Asiatic Society, Captain Stewart says that he insisted upon a shark-charmer to make a shark appear alongside of the vessel in which he (the Captain) was; but he declined to do so, saying that his business was to keep them away but affirmed positively his ability to do whatever he liked with them. "During the few days," to quote Captain Stewart, "that we were employed marking off the ground to be fished, a shark was seen and reported to me. I instantly sent for the shark-charmer to

the constitution of the divers, many of whom, on coming out, bleed at the mouth and nose. The strongest of them can work only for a few years. These people can make 40 to 50 descents in a day. The adoption of the diving bell in the present times has made diving less dangerous, but unfortunately it is too dear to be of general use. With this a single diver can collect one to four thousand oysters in one season. On the return of the boats, they are unloaded and the oysters left, in closed pits or in closed vessels, to get foul, whereby most of them open of themselves. After this the Pearls are washed from the decayed oysters, in troughs, with salt water. Those shells that do not open of themselves are thrown on one side and made over to the clippers whose duty is to disengage them from the Pearls by means of a forceps and hammer. The part which sticks to the oyster has to be polished by means of a powder made of the Pearls themselves. The roundest and best of these Pearls are rendered fit to be strung with other Pearls, and some of them are used for setting in rings and brooches. The refuse is mixed with the sand Pearl and sold to make *chunam* (lime) for the consumption of certain Chinese grandees. The oysters are, however, generally sold without being opened, in much the same form as a lottery, the

appear before me and desired him to account for permitting a shark to appear before me at a time when alarm might have a serious influence on the success of the fishery. He replied that I had frequently requested him to summon a shark to appear and he had therefore allowed this one the liberty, to please me."

profit of the purchaser depending on chance; for some oysters may contain Pearls worth 2000 or 3000 rupees each, while many may contain nothing at all. At certain times, the Pearl oysters are seen floating about on the sea, as minute in shape as the spawn of fish. These are carried by the currents, around the coasts of Ceylon, where, owing to their increased size and weight, they sink and form the beds. The best Pearls are generally taken from the most fleshy part of the oyster near the hinge of the shell, but they are also to be found in all other parts of the oyster, and especially sticking to the shell. Each oyster is supposed to contain one or more Pearls, or in some cases, none at all. Sometimes an oyster is found to contain over a hundred Pearls of different sizes, known as the seed Pearls. The Ceylon Government derive a considerably large income from the fishery and take particular care of it. The beds having become exhausted, the fishery has been discontinued for some years.

Megasthenes, an officer of Seleucus, King of Syria, gives to the Western nations, the first account of Pearls found in the Persian Gulf. The Portuguse held mastery over the fisheries of this place during the sixteenth century; after which the native princes have regained possession of them. June to September is the best time for fishing, which is allowed freely, barring a small duty paid to the Sheik of the harbour. The sword fishes are great obstacles in fishing here. The sum annually realized by sale

comes from 30 to 35 lacs. The Pearls found here are much inferior to those of Ceylon and are commercially known as the Bombay Pearls—Bombay being the place to which they are chiefly sent.

The Red Sea fisheries are not so flourishing as they used to be in former days. Good Pearls are still to be found in the Island of Dhalak, opposite Massowa, on the Abyssinian Coast. The fishery, which is carried on by the Negroes, generally takes place from December to April; the average gain being one Pearl from five oysters.

The produce of the fisheries of the Sooloo islands and of Japan, Java, &c., generally goes to China.

The first Spaniards who landed in America, after its discovery, saw the aboriginal nations decorated with necklaces and bracelets of Pearls. New Cadix, in the little island of Cubagna, was the first place that rose to affluence, owing to the Pearl trade. The next fishery in importance was that of the Island of Santa Margarita or the Isle of Pearls, about three miles from Cubagna. The Pearls produced in this place were in size and beauty far superior to those of the other deposits. Tavernier had one of these Pearls, which weighed 55 carats and which was of a beautiful pea-shape and fine "orient." The third fishery was at Camogote, near the main-land. The fourth was in the River La Hacha, along the same coast. The fifth and last was at Santa Marta, about 180 miles from the River La Hacha. The last three fisheries

produced large Pearls, but they were mostly badly-shaped and had a leaden hue. Now-a-days, the fisheries in the Gulf of Panama and in California supply the best American Pearls. Pearls in the coast of New Jersey were discovered by a farmer, who, when fishing for oysters, came across one which contained a very large Pearl.

The rivers in Scotland produce many Pearls but they are generally small and deformed and liable to become black by wear. A large number of rose-tinted Pearls, much esteemed by the Parisian nobility, has been found here. These together with those found in Ireland are generally called Scotch or Brock Pearls ; are possessed of a dull hue and are used for brooches and ornaments, strung with horse-hair or mother-o'-pearl, previously formed into the pattern designed.

The River Moldava in Bohemia annually produces from 300 to 400 Pearls, of the purest orient and of very good shape, besides several hundred deformed ones. The greatest portion of the banks are in the possession of the house of Schwartzenburg. Besides the Moldava, Pearls are also found in another small river called the Wattava. The oysters are not fished up from the river-beds but are picked up from the banks where they are thrown by the overflowing of this river.

The fishery of the Ilz yielded at one time a large income to the Bavarian Government, but owing to

bad management, it has now become almost entirely exhausted.

Mode of Boring and Polishing.

The operation of boring, better conducted in India than elsewhere, must be performed slowly, particular care being taken that the Pearl does not break in halves. The Pearl should be held between two pieces of wood and drilled with a very fine drill, with a bow and string. Unbored Pearls are called "virgins," and in Persian, by the generic name, "Merwerid," and those that have suffered from wear, "widows," and in the Persian, "Lulu." In order to perforate the Pearls, which they intend to string, the Arabs take a piece of wood of a porous nature on the flat surface of which they make small spherical holes with a knife; into these holes they put the Pearls so that only a portion of each Pearl goes into the opening, and then the whole is placed in a little water. The Pearl being thus held tight by the wood which swells, a small iron drill, which is turned by means of a wheel, cuts the hole. The Pearl is then loosened and taken out by letting the wood dry. The cleaning, rounding, polishing and, sometimes, the drilling and stringing are performed by skilful Negro workmen. Pearls are polished and rounded (as found in the market) by means of their own dust; the portion taken from one Pearl in the process of cleaning it, serving to round and polish another. If worn next to skin, Pearls are

liable to lose their lustre. Redi who tried the experiment of restoring their original orient by making pigeons swallow them, found out that, after remaining in the stomach* for twenty hours, they have diminished in weight by one-third. Pearls also get discoloured by contact with acids, gases, foul weather and noxious vapours. The simplest and best remedy would be to wipe them, after being worn, with a clean linen and to keep them carefully covered with it, in a closed box. Pearls kept in dry, common magnesia, instead of the cotton wool generally used in jewel-cases, are according to some, never known to lose their brilliancy. Pearls, unlike precious stones, crumble into dust and lose their beauty in course of time. When the tomb in which the daughters of Stilicho were buried with all their ornaments, was opened, after a lapse of 1118 years, all the riches that had been put in were found in good condition except the Pearls, which had become so soft, that they crumbled into fragments when pressed between the thumb and the fingers.

Pearls as known to the Ancients.

THE beauty of the Pearl being entirely due to nature and being utterly incapable of improvement from art, it has, from the earliest ages, held the

* A similar practice still obtains in India among the Mahomedan Pearl merchants who are in the habit of purchasing blackish Pearls at cheap price and making pigeons swallow them. These are afterwards taken out of the stomach by ripping it open, but the whitish lustre thus obtained lasts for a short time—just enough for them to be sold to advantage.

highest place amongst precious gems. The mythology of the Hindus ascribe the discovery or creation of Pearl to Vishnu and makes frequent mention of the gods and goddesses and of heroes as being adorned with it. It was held in great esteem by the ancient Persians, Egyptians, Babylonians, Medes, and other oriental nations of antiquity. The Persian nobles used to wear in the right ear a golden ear-ring containing Pearls. The Ethiopian and Egyptian princes and nobles profusely used this gem. It is said that, according to an ancient law in India, any one who spoilt the Pearl and precious stones in boring, should not only make good the mischief but pay a fine of 250 *panas*, (a *pana* being, at the present time, equivalent to one-sixteenth of a Rupee). It was also a great favorite with the ancient Chinese. 2300 years before the birth of Christ, Pearls were known to have been paid as tributes. When Pompey conquered Mithridates, he found in his treasury, besides several crowns of Pearls, one portrait of that king consisting of Pearls in mosaic. In his third conquest over the Asiatic princes (61 B. C.), Pompey took away a large number of jewels, 33 crowns of Pearls and the portrait of his own wrought in the same material. From this period, the taste for Pearls rose so extravagantly high in Rome as to bring down censure from the philosophers and authors of the time. Pliny says that it was the Romans only who gave to drop Pearls the name of "Unio," on account of the

difficulty that then existed in obtaining matches for those white round and brilliant things. Caligula wore slippers made out of Pearls, while his wife Lollia Paulina used, in her parure, Pearls to the value of 70,00,000 francs. Nero presented them in large numbers to his courtiers and adorned with them the sceptres and masks for his theatre as well as his couches. Julius Cæsar presented to Servilla, the mother of Marcus Brutus, a magnificent Pearl (received from Egypt as booty,) the value of which was then estimated at 990,000 francs. The Romans used to decorate their temples and dwelling-houses with Pearls and the ladies used to hire them for personal use on festive occasions, if they had not a sufficient number of them in their possession. Clodius, the son of Æsop, the celebrated tragic actor, is reported to have swallowed, in a banquet, water in which Pearls were dissolved and, relishing the flavour very much, generously provided each of his guests with the same costly drink. Latterly on, Cleopatra laid a wager with Antony (who is well reputed for his extravagance) that she would spend 10 lacs of our money, upon a single dinner, and claimed victory when she had taken out of one of her ear-rings, one of the finest Pearls in the world, dissolved it in a cup of the strongest vinegar, and sipped the contents off. She was about to do the same with the other, when L. Plancus, the appointed umpire, snatched it off her hands, and declared Antony's defeat. After the death of Cleopatra and

the conquest of Egypt, this Pearl fell into the hands of the Emperor Augustus of Rome, who had it cut into two pieces and made into two ear-rings of the statue of Venus, in the Pantheon. A similar piece of folly was committed, in the modern times, by the princely English merchant Sir Thomas Gresham. The Spanish Ambassador at the court of Queen Elizabeth, had, before the Queen, been boasting of the revenue and riches of his master and of the noblemen of his country, when Sir Thomas, who was present, told him that his Sovereign had subjects who could spend on one meal, the whole of a day's revenue of the Spanish King together with that of all his grandees; and this he was prepared to show any day, on a wager. The Ambassador called on the merchant one day, without previous engagement, and dined with him, but finding only an ordinary meal, told him, "you have lost your wager." "Not at all," replied Sir Thomas, and, immediately pulled out from his pocket a box from which he took out one of the finest oriental Pearls, (for which he had often refused 15,000 £) and, after showing it to the Ambassador, ground it and drank the powder in a glass of wine, to the health of his Queen. It is said that one of the things which had excited the cupidity of Julius Cæsar in conquering Britain, was the somewhat exaggerated accounts he had heard of the Pearl fisheries that existed in or about the country. He is known to have been a great connoisseur in jewelry, and could tell the specific weight and value of a Pearl

by simply taking it in his hands. The Roman ladies wore Pearls fastened to their finger-rings, and sometimes in their ears in clusters of two or three, which went by the name of "Crotalia" (rattles), on account of the rattling sound made by their clashing against each other. Mahomed Ben Mansur placed the Pearl on the top of the list, while the Romans placed it second, after the Diamond, to which they gave superiority, on account of its talismanic virtues and not, evidently, for beauty.

Price of Pearls; Imitations.

THE price of Pearls depends upon their form, texture (technically called "skin"), transparency (water) and lustre. It also depends upon national tastes for colour. In Europe, the white specimens, (and sometimes those with the bluish tinge), are most valued. To the Europeans, a *perfect* Pearl should be perfectly round or drop-shaped, seeming as if fashioned or turned into shape; should have a perfectly white colour; should be transparent in a slight degree; should be free from flaws or blemishes, and should have the lustre peculiar to this gem. The Indians, Arabians and the Chinese prefer those with the yellow tinge, which have this advantage over the white ones that they do not lose their lustre and tint by wear. To fix a standard price for the Pearls would only tend to mislead the buyer, for, like the Diamond, their value greatly

depends upon their shape. For example, a one-carat Pearl may be worth from 24/ to 40/; two-carat ones, if fine, from £6 to £8; and the value of the large and fine Pearls ranges from £2 per grain, upwards. It is easy to examine a single round or drop-shaped Pearl by itself, but not so, if they are strung in a row as in a necklace; for it becomes difficult to find out from the group the particular color of an individual stone,—the Pearl-stringer arranges them so ingeniously, with reference to gradation of color, that the tints, imperceptively blending with each other, make all appear to be of one hue. The yellow tint in the Pearl is said to be due to the decomposition of oysters which are sometimes left to open of themselves. The heat at the Straits of Manaar being greater and consequently the oysters naturally opening 5 or 6 days sooner than in the Isle of Bahrein (in the Persian gulf), the number of yellow Pearls found there is comparatively smaller than those that come from the latter place. Goa was the principal mart in which the Pearls were sold. The American Pearls, commercially called the "Panama Pearls," though appearing whitish (rather quick-silverish) at first sight, have almost invariably a sort of blackness under the skin. Like similar Pearls found in the Pacific and in Western Australia, these are sometimes worth from £1 to £10 per grain. Inferior coloured Pearls are often dyed black (with Hematite, and imported iron ore) or russet-brown, but the want of the true

pearly tint and lustre can be detected by even the most inexperienced. The black or bad-coloured Pearls are sold for good price, if they are of good colour and shape. Some people like the lead or plumbago tint, others, the shining greenish black. These would sell for 35/ to £6 per grain. The pink coloured Pearls are generally found in America and the West India Islands and are valued, according to their shape, quality and size, at £5 to £6 per grain. These are seldom found of regular shape, and when bad or deformed look somewhat like decayed teeth. Although called "pink," these are found of different colors, ranging from red to pale yellow, and frequently of a dull white, like a polished fish's eye. The grey Pearls being unfit for use in jewelry are not of much value. The specimen known as La Perle Roséi ranks the same with the clear white rose but the irregularity of its shape prevents its being used for personal ornaments. The pale pink Coral is sometimes cut and shaped like a Perle Roséi and offered for sale as a real Pearl, but an experienced eye would not take the glistening of the cellular structure of the Coral for the peculiar sheen of the Pearl. Jewellers sometimes make very large Pearls by applying, one on the other, two of the hemispherical rounded tubercles taken from the interior of a Pearl shell. The paste-makers of ancient times, notwithstanding their wonderful skill, did not think, or had not the ability, of counterfeiting Pearls. In 1680, one

Jacquire, a rosary-maker of Paris, observing the pearly lustre of the scales of the small river-fish called the bleak, struck upon the idea of filling therewith hollow glass spherules prepared with a glutinous fluid. The manufacture has flourished since that period, the Parisian jewellers exporting four lacs of Rupees worth of these counterfeit Pearls. Although some of the false Pearls are made solid and of fish-scales, and do not break easily, yet they are generally brittle and much lighter in weight than the real ones. Then again, the holes in the real Pearls are drilled very small and have a sharp edge, whereas in the spurious ones, they are larger and have a blunt edge. The deformed Pearls, called the "Barrok Pearls" (*perles baroques*, in French,) are sold for £10 to £200 per ounce, the value depending upon the quality, colour and size of the specimens. Pearls are split in halves, when they are used for setting in jewelry. Those that are flat on one side and convex on the other are mostly used and are called Button Pearls (perles boutons). These are worth about 25 per cent less than the round Pearls of the same size and quality. The round Pearls, (*perfect*, according to the given standard), fetch the highest price. The approximate value of one round Pearl of 10 grains would be from £10 to £11; one of 20, £40 to £50; one of 30, £80 to £100. Pearls above 30 grains are of rare occurrence and consequently of exceptional value. Pearls of rare

colour or of any fanciful tint or shade are, as a matter of course, sold at fancy prices. The value of Pearls generally has risen up since the last few years, owing, perhaps, to the stoppage of the fisheries at Ceylon. The mother-o'-pearl fetched a high value in the Middle Ages.

In Europe large Pearls are sold by carats, like Diamonds and other precious stones, but in Persia, they are weighed by the *abas*, which is $\frac{1}{8}$ less than the carat, and in India, by *ratis*, which is equivalent in weight to the *abas*. In Europe the ounce weight is used for weighing small and Baroques Pearls, Coral, Peridots and rough Garnets; an English ounce being equivalent to 151½ carats and a Cologne ounce, to 72 carats.

The Marvellous and Medicinal Virtues of the Pearl.

From the earliest times the Pearls have come to be considered as emblems of purity, beauty, and nobility. In Bengal, they were at one time worn by virgins on their arms, as preservatives of virtue. The oneirocriticks or interpreters of dreams drew interpretations from Pearls. These had great medicinal effect, when taken internally. It is said that one of the medicines given to restore Charles VI to reason, was a decoction of Pearls and distilled water. In China and other oriental countries, they are used as medicines—being thought to possess the power of

curing syncope, flux of blood, &c. Large quantities of seed Pearls are used, even at present, in the composition of *Majoons* or electuaries, in the formation of which powders of several precious stones are sometimes used. The Majoon, (in which there is a large quantity of Pearls,) is much in use for its supposed stimulating and restorative qualities. The oriental potentates were supposed to burn Pearls and use the powder as *Chunam* with the beetle-leaves they chewed. Powdered Pearls were also considered a sovereign remedy in stomach complaints, but there is nothing in the gems or in the shells which can render any more beneficial service than that done by chalks or other anti-acids.

Celebrated Pearls.

ONE of the largest Pearls known at present is called La Perigrina or the Incomparable. It was brought from India in 1620 by Gongilius of Calais, who sold it to Philip IV of Spain in 1625. This gem is now said to be in the possession of the Russian princess Youssopoff and is valued at 80,000 ducats. It is pear-shaped and is of 106 carats in weight. According to some writers of jewelry, the shell of this Pearl was found by a Negro boy, in the Panama fishery. The Pearl was presented to Philip II and was valued by the jewellers of the time at 14,400 ducats. It was pear-shaped, weighed 134 grains and was "as big as the biggest pigeon's egg." According to these writers, the one which has become so much

celebrated by the name La Perigrina is a different gem altogether. De Boot mentions a Pearl belonging to Rodolph II, weighing 120 grains—" 30 carats that cost as many thousands of gold pieces." Napolean had one, weighing nearly 180 grains. Tavernier speaks of one perfect round Pearl weighing 36½ ratis, purchased by Aurungzebe. He also gives a drawing of a large pear-shaped Pearl bought by the Shah of Persia (in 1635) from an Arab coming from the Catifa fishery. It weighed 192 ratis and was valued at Rs. 5,60,000. It is above an inch in diameter and is still in the possession of the Royal family. The Imam of Muscat has one for which he is said to have refused 3,00,000 Rs. The Pearl, which the King of France gave to Madam de Mainton and which was offered for sale in 1819, weighed 27⅞ carats. The famous necklace of the Empress Eugènie, consisting of a row of matchless black Pearls, fetched £4,000, after the removal of the Pearl forming the snap, which was subsequently sold, for 1,000 guineas, to form the centre of a bracelet. The Crown Prince of Prussia gave to his bride, the Princess Royal of England, a necklace of 32 Pearls, valued at 5,00,000 francs. The Marquis of Abercorn is said to possess a matchless drop Pearl of considerable size. The Municipality of Florence long gloried in the possession of a splendid single row of Pearls which was borrowed of them by the Grand Duchess, after the Restoration (in 1849). The Devonshire Cabinet possesses a large Pearl of the finest

orient, but of the Baroques nature, skilfully converted into the body of a very graceful mermaid. It is valued at Rs. 20,000. Another specimen of the deformed Pearl, made into a beautiful shape, now belonging to Col. Guthrie, is thus described: "Cinque-Cento pendant in the form of a syren; the head, neck and arms, of white enamel; the body, of a very fine and large Pearl Baroque, ending in scrolls and a fish's tail, beautifully enamelled and set with rubies. She is represented arranging her hair, with a comb in her right hand; her left originally held a mirror. This splendid gem was brought from India; it is of fine Italian work of the 16th century. On the back is inscribed *Fallit aspectus cantusque syrenæ* and 'D. L. V. D. R.'" The initials can be interpreted as "Donum Ludovice Regis," *i.e.* presented by the king Lodovico, (the XII, of Lombardy). It is supposed that this jewel was brought by Tavernier and other jewellers, to India and sold to the Mogul Emperor. The Londenborough unicorn is modelled out of two big *Baroques*, mounted by figures of France and Victory in sisterly embrace. In the list of the jewels of Henry III, of England, mention is made of a *Baroque* resembling a head in relief. The curious articles of jewelry by Dinglinger, in the green vaults of Dresden, mounted in gold and enamel, are made of "Coq de perle." A Pearl of this nature, formed into the shape of a strawberry, was shown in the Exhibition of 1862 and was afterwards sold to an English merchant for a fabu-

lous sum, its intrinsic value being next to nothing.

Pearls of great beauty and value are to be seen amongst the state-jewels of the Indian Princes, of which special mention can be made of those belonging to the Guikwar of Baroda and their Highnesses the Maharajahs of Gwalior, Holkar, Jeypore, &c. The estates of the late Juggut Settjee and of the late Babu Inder Chand, of Moorshedábad, have in their possession, Pearl necklaces of very great beauty and value. In Calcutta* there is a Pearl of extraordinary size in the possession of the Sett family. There are also some valuable ones with the Mullick family. Rajah Kally Kissen, the son of the late Raja Buddinauth, has a valuable necklace of Pearls and also some beautiful single Pearls. The late Rajah Prosonno Narain Deb of Sobha Bazar had a good collection. There is a Pearl of extraordinary size, nearly as big as a sparrow's egg, in the possession of the Hon'ble Maharaja Joteendro Mohun Tagore Bahadoor. There are also some very good Pearls and necklaces in his estate.

Several specimens of Baroque Pearls have been seen in Calcutta, amongst which was one in the shape of a dog.

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* There are some very large and beautiful Pearls in the possession of Mr. David, a Jewish gentleman of Calcutta. A very good necklace, consisting of very large Pearls (valued at Rs. 1,25,000), was once seen in Calcutta in the hands of Panna Lal, a Bombay jeweller.

अथ गोमेदः।

मूलम्।

हिमालये वा सिन्धौ वा गोमेदमणिसम्भवः।
स्वच्छकान्तिर्गुरुः स्निग्धो वर्णाढ्यो दीप्तिमानपि।
वलक्षः पिञ्जरो धन्यो गोमेद इति कीर्त्तितः॥ ३३०॥
चतुर्धा जातिभेदस्तु गोमेदेऽपि प्रकाश्यते।
ब्राह्मणः शुक्लवर्णः स्यात् क्षत्रियो रक्त उच्यते॥ ३३१॥
आपीतो वैश्यजातिश्च शूद्रस्त्वानील उच्यते।
छाया चतुर्विधा श्वेता रक्ता पीतासिता तथा॥ ३३२॥

गोमेदका बयान।

तर्जमा।

हिमालय पर्व्वत और सिन्धुनदमे गोमेद मणि पयदा होति है। स्वच्छ, गुरु, स्निग्ध, गहेरा रङ्ग, दीप्तिमान्, सफेद अथवा जरद् रङ्ग गोमेद बहुत् तारिफके लायेक है। ३३०।

जिस् तरहसे ब्राह्मण, क्षत्रि, वैश्य और शूद्र चार जात होते हैं, उसी तरहे गोमेदभी चारकिसिमका होता है। सफेद रङ्ग ब्राह्मणजात, लालरङ्ग क्षत्रिजात, थोड़ा पीला वैश्यजात और थोड़ा नीला शूद्रजात गोमेद होता है। सफेद, लाल, पीला और काला यही चारप्रकारकी छाया इसी चारजातके गोमेदसे निकलति है। ३३१। ३३२।

GOMEDA.

TRANSLATION.

330. *Gomeda* is produced in the Himalaya and the shores of the Indus. A transparent, weighty, cool, deep-colored, shining, and white or green *gomeda* is worthy of the highest admiration.

331—332. The Brahminical classification of castes obtains also with *gomeda*. The white *gomeda* is the *Vipra;* the red one is the Kshetriya; the yellowish one is the Vaishya; and the bluish one is the Sudra. These respectively cast the white, the red, the yellow and the dark shade.

গোমেদ।

অনুবাদ।

হিমালয় পর্ব্বত ও সিন্ধুনদে গোমেদ মণি উৎপন্ন হয়। স্বচ্ছ, গুরু, স্নিগ্ধ, প্রগাঢ়বর্ণ, দীপ্তিমান্, শুক্ল বা হরিদ্রাবর্ণ গোমেদ অতিপ্রশংসনীয়। ৩৩০।

গোমেদেও ব্রাহ্মণাদি চারিপ্রকার জাতিভেদ আছে। শুক্লবর্ণ বিপ্রজাতি, রক্তবর্ণ ক্ষত্রিয়জাতি, ঈষৎপীতবর্ণ বৈশ্য-জাতি ও ঈষৎ নীলবর্ণ শূদ্রজাতিমধ্যে পরিগণিত। শ্বেত, রক্ত, পীত ও কৃষ্ণ এই চতুর্ব্বিধ ছায়া উক্ত চারিজাতির হইয়া থাকে। ৩৩১। ৩৩২।

मूलम्।

गुरुः प्रभाढ्यः सितवर्णरूपः
स्निग्धो मृदुर्वातिमहापुराणः।
स्वच्छस्तु गोमेदमणिर्धृतोऽयं
करोति लक्ष्मीं धनधान्यवृद्धिं ॥ ३३३॥
लघुर्विरूपोऽतिखरोऽन्यमानः
स्नेहोपलिप्तो मलिनः खरोऽपि।
करोति गोमेदमणिर्विनाशं
सम्पत्तिभोगाखिलवीर्य्यराशेः॥३३४।
ये दोषा हीरके प्रोक्तास्ते गोमेदमणावपि।
परीक्षा वह्निनतः कार्य्या शाणे वा रत्नकोविदैः॥ ३३५॥

तर्जमा।

भारी, प्रभाविशिष्ट, सफेद रङ्ग, स्निग्ध, कोमल बहुत् पुराणा और स्वच्छ गोमेदसे बहुत् दौलतकी बाढ़्ति होति है। ३३३।

हाल्का, बदसुरत, ज्यादा खुरधरा अथवा कम खुरधरा, भ्रान्तिजनक, अर्थात् सक्पयदा करनेवाला, अस्निग्ध, मलिन गोमेद दौलत, भोग और बलको नाश करता है। ३३४।

हीरेका जेत्ना अयेब कहा गया है, गोमेद्मेभी वही सब अयेब पावा जाता है, रत्नपार्खी पण्डित आग और शाणसे गोमेदकी पहचान कर्ते हैं। ३३५।

TRANSLATION.

333. The wearing of a weighty, lustrous, white, cool, tender, very old, and transparent *gomeda* leads to prosperity.

334. A light, discolored, exceedingly rough, dilusion-creating, and cool yet dirty *gomeda* blights happiness and saps the foundations of energy.

335. Those defects that have been mentioned as belonging to the diamond, are also found in the *gomeda*. This gem is tested by fire or by whetting.

অনুবাদ।

গুরু, প্রভাবিশিষ্ট, শুক্লবর্ণ, স্নিগ্ধ, কোমল, অত্যন্ত পুরাতন ও স্বচ্ছ গোমেদ ধারণ করিলে অত্যন্ত শ্রীবৃদ্ধি হয়। ৩৩৩।

লঘু, বিরূপ, অত্যন্তখরস্পর্শ, ভ্রান্তিজনক, এবং স্নিগ্ধ অথচ মলিন ও খরস্পর্শ গোমেদ সম্পত্তি, সমুদায় ভোগ ও সমস্ত বীর্য্যের নাশকারী। ৩৩৪।

হীরকের যে সমস্ত দোষ উল্লিখিত হইয়াছে, গোমেদেও সেই সকল দোষ লক্ষিত হয়, রত্নবিৎ পণ্ডিতেরা অগ্নি বা শাণদ্বারা গোমেদের পরীক্ষা করিয়া থাকেন। ৩৩৫।

मूलम्।

शुद्धस्य गोमेदमणेस्तु मूल्यं
सुवर्णतो द्वैगुणमाहुरेके।
अन्ये तथा विद्रुमतुल्यमूल्यं
तथापरे चामरतुल्यमाहुः॥ ३३६॥

स्फटिकेनैव कुर्व्वन्ति गोमेदप्रतिरूपिणं।
चतुर्विधानामेषान्तु धारणं पविसम्मतम्॥ ३३७॥

तरजमा।

वेश्रयेव गोमेदका मूल, सबके मतके समान नहिं होता, किसीके कौलके मुजिब अगर एक तोला गोमेद हो, दो तोला सोणा दाम उसका है। और किसीके कौलके मुजिब एक तोला मुङ्गेका जो दाम होगा, वही दाम एक तोला गोमेदका होगा। किसीके कौलके मुजिब चामरका समान दाम गोमेदका होगा। ३३६।

फरेबी सवदागर स्फटिक्से गोमेद बनाते हैं। ब्राह्म-णादि चारप्रकारका हीरा पहेरनेसे जो फल होता है, चारप्रकारका गोमेद पहेरनेसे वही फल होता है। ३३७।

इति गोमेदका वयान।

TRANSLATION.

336. Opinions are divided as to the price of a sterling *gomeda*, some maintaining it to be double that of a proportionate mass of gold, some holding it to be equal to that of a *Vidruma*, some making it equal to that of *chámara.**

337. Fraudulent jewellers fabricate false *gomedas* with crystal. The good that is reaped by wearing the four classes of the diamond, is also obtained by wearing the four classes of the *gomeda*.

অনুবাদ।

বিশুদ্ধ গোমেদের মূল্য সকলের মতে সমান হয় না, কাহার মতে স্বর্ণের দ্বিগুণ, কাহার মতে বিদ্রুমের সমান এবং কাহারও মতে চামরের সদৃশ হইয়া থাকে। ৩৩৬।

অসৎ বণিকেরা স্ফটিক দ্বারা কৃত্রিম গোমেদ প্রস্তুত করিয়া থাকে। ব্রাহ্মণাদি চতুর্জাতি বজ্র ধারণের যে ফল, চতুর্ব্বিধ গোমেদ ধারণেও সেই ফল। ৩৩৭।

ইতি গোমেদ।

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* The bushy tail of the Bos Grunniens, used as a fly-flap or fan and as one of the insignia of royalty.

THE ZIRCON, HYACINTH OR JACINTH.

Its Properties.

THE Zircon, Hyacinth or Jacinth and Jargoon are identically the same stone, differing only in colour. The Greek name is " Wakinthis," Latin, "Hyacinthus," German, "Hyacinth," and "Ein breuneder Jacinth," French, " Jacinthe La Belle." The word Zircon is supposed to be derived from the Arabic word *Zerk,* which means a gem ; the Hyacinth, from the Arabic *Yakut* which means the Ruby. The transparent and bright-coloured varieties are known as the Hyacinth or Jacinth ; the greyish and smoke-coloured ones, (which are sometimes sold as inferior Diamonds,) as the Jargoon. The Jargoon again occurs of several colours and is seldom perfectly transparent. Bœtius de Boot describes the varieties thus ; " (1) there are some that flame like fire or are similar in colour to crimson or to natural vermillion. These the French jewellers call Jacinthe La Belle, and these they esteem the best. (2) Those with a yellow red colour. (3) Others are like unto Amber, so that they can hardly be distinguished from it, but by their hardness. These are of no great value, by reason of the atoms they contain, and the multiplicity of small bodies which are in them, which do hinder their transparency and translucency." Accor-

ding to Cardanus, "there is a fourth kind which have no redness at all in them, which are like to white pellucid Amber, and these are of least value." This gem belongs to the dimetric system of crystallization. Its specific gravity is from 4·07 to 4·75. In the transparent varieties, the lustre is almost adamantine; in the opaque ones, it is vitrious. It varies in colour from red to yellow, brown, green, grey and white. Its number in the scale of hardness is 7·5; it having the power of slightly scratching quartz. Its cleavage is imperfect; its fracture conchoidal and brilliant. It is composed of zirconia, 66·8, silica, 33·2 and peroxide of iron, ·1. Being heated it becomes phosphorescent, loses its colour and increases in specific gravity, but regains its normal properties when cool, and if reheated immediately after, the phosphorescence does not appear. It is infusible before the blow-pipe but melts with borax into clear glass. No acids but sulphuric can affect it, and that even, after long maceration. It possesses double refraction in a very high degree, specially the Jargoon of Ceylon. The Zircon is distinguished by its quadrilateral crystals, terminating at both ends in a pyramid, with the same number of facets.

Where found.

NICOLS, writing 226 years ago, speaks of the Zircons:—"They are found in Ethiopia, India and Arabia. The Arabs distinguish three kinds;

(1) Rubris Coloris ;(2) Citrine Coloris ;(3) Antimonii Coloris. Of these the worst is found in the river Isera, which is upon the confines of Silisia and Bohemia. The best and most excellent ones are brought from Cananor, Calicut and Cambia." Since this period, several places have been found which are known to contain Zircon. It is found in embedded and attached crystals in granite, Syenite and Gneiss and also in beds of rivers together with Garnets, in Ceylon, Pegu, India and parts of Europe and America. It has been found in small crystals in Syenite at Meissen and in the Plaüenschen-Grund, (both near Dresden), and in dense basalt, in the Siben-Giberge, in Prussia; in the rivers Espially ;(France) and Iser (Bohemia); in the island of Harris, in the Pfitsch Thal in Tyrol; in Gaston, Pennsylvania and in Hammond, New York. It is also found in some volcanic places (and with many Volcanic or Plutónic stones), such as at Neide-Mindy, in porous millstone lava ; in Pachersea, (in little white and red crystals), in volcanic bomb-shells and in the lava of Vesuvius.

Mode of Cutting and Polishing.

THE Zircon is seldom used in jewelry, but when it is necessary to prepare it for ornaments, such as rings, pins, ear-rings &c., it is ground in a leaden plate with emery powder, and polished on a plate of copper with powdered rotten stone. The Jargoon is generally cut in the form of a Rose

Diamond; *i. e.*, flat at the bottom and pointed at the top; the Jacinth or Hyacinth, like a brilliant with a rounded table.

The Zircon, Jacinth or Hyacinth as known to the Ancients: Engravings.

ALTHOUGH this stone was well-known to the ancients, it is a matter of question whether the gem they called by this name was the same as the true Zircon. Some suppose it to be the Lyncurium of Theophrastus. Its Hebrew name is *Techyleth* or blue; hence, perhaps, Pliny called the stone known to us as the sapphire, by the name Hyacinthus. It was a great favorite of the ancient Romans, but is little worn at present. In the Paris Museum may be seen a splendid specimen of a very ancient engraving on a Zircon, representing Moses with the two tables of the law. It is 54 millimetres in length and 34 in width. Lord Duncannon is said to be in possession of a Zircon having the figure of an athlete engraved upon it. The modern Chinese use this gem profusely in decorating their gods.

Price of the Zircon; its Flaws and Defects: Mode of Testing.

No standard prices can be given for the Zircon as it is seldom used for jewelry purposes. Formerly it commanded a very high price. A solitary specimen of a Zircon, if free from flaws and possessed of a fine colour, may fetch a high price, in the pre-

sent time. A perfect Zircon should be of a beautiful orange colour, with a shade of scarlet, quite clear and without flaws. To remove dark spots from the stone and to equalize its colour, it is sometimes very carefully burnt with sand and iron filings. The Jargoon that comes from Matura (in Ceylon) approaches the diamond so closely in lustre, that in the 18th century it had been supposed to be an inferior diamond and sold as such. The people of Ceylon call it the "Maturian Diamond." It is seldom found of large size—the maximum weight has not yet exceeded more than 12 carats. It was formerly much used in mourning ornaments. The Zircon is sometimes confounded with the Essonite or Cinnamon stone, from which, however, it differs in its essential characteristics. While the specific gravity of the former is from 4·07 to 4·7, that of the latter is from 3·5 to 4·3. Then, in the scale of hardness, the former is 7·5, while the latter is from 6·5 to 7·5. Then there is a great deal of difference in the chemical composition of each. The latter has a large element of lime, magnesium and aluminum in it and is fusible before the blow-pipe, whereas the former is not. As to refraction, the Zircon possesses double, while the Cinnamon stone, single refraction. The Spinel is sometimes mistaken for the Jacinth, owing to similarity of colour in some of the specimens, but a reference to the distinguished characteristics of each will easily correct the mistake. To distinguish the Zircon from all

other stones of a similar nature, it should be looked at through a microscope in front of a strong light, and care must be taken to observe, whether it has a peculiar texture, called in French, *Ratinè* (nappy)—which has the appearance of water when spirit is poured into it. This cottony or "nappy" look is its special characteristic.

Marvellous Properties attributed to the Zircon.

In the Middle Ages, this gem was supposed to bring riches, honor and wisdom, and was considered a great charm for plague and wicked spirits. "One of these," says Cardanus, "he was wont to wear about him, for the purpose of procuring sleep, to which purpose it did somewhat to confer, but not much." It was also thought to be a safe-guard against lightning.

अथ विद्रुमम्।

मूलम्।

श्वेतसागरमध्ये तु जायते वल्लरी तु या।
विद्रुमनामरत्नाख्या दुर्लभा वज्ररूपिणी ॥ ३३८ ॥
विद्रुमं नाम यद्रत्नं धारयन्ति मनीषिणः।
ब्रह्मादिजातिभेदेन तच्चतुर्विधमुच्यते ॥ ३३९ ॥
अरुणं शशरक्ताभं कोमलं स्निग्धमेव च।
प्रवालं विप्रजातिः स्यात् सुखवेध्यं मनोहरं ॥ ३४० ॥

विद्रुम अर्थात् मुंगेका वयान।

तर्जमा।

सफेद समुद्रके मध्ये वज्ररूपिणी एक किसिमका लताकार रत्न पयदा होता है, उसको विद्रुम अर्थात् मुंगा कहते है। ३३८।

पण्डित लोक जिस् मुंगेके पहेरते हैं, वह मुंगा जिस् तरहे ब्राह्मण, क्षत्रि, वैश्य और शूद्र चार जात होते हैं उसी तरह उसकीभी चार जात होते है। ३३९।

खरगोसके आंखके समान सुर्ख, कोमल और बहुत् स्निग्ध मुंगा ब्राह्मणजात है, ब्राह्मणजातका मुंगा देखनेमे बहुत् अच्छा है और जल्दि वेध होता है। ३४०।

THE CORAL.

TRANSLATION.

338. A cross-shaped gem resembling a plant is found in the White Sea. It is called *Vidruma.*

339. The Brahminical classification of castes has also been introduced among *Vidrumas.*

340. That, *Vidruma* which is red like the eye of the hare, tender and very cool, is the Brahmin. It is exceedingly beautiful and is easily penetrable.

বিদ্রুম।

অনুবাদ।

শ্বেতসমুদ্রের মধ্যে যে বজ্ররূপিণী একপ্রকার লতাকার রত্ন জন্মে, তাহাকে বিদ্রুম মণি কহে। ৩৩৮।

পণ্ডিতেরা বিদ্রুমনামক যে রত্ন ধারণ করেন, তাহা ব্রাহ্মণাদি জাতিভেদে চারিপ্রকার হইয়া থাকে। ৩৩৯।

শশকের চক্ষুর ন্যায় অরুণবর্ণ, কোমল ও অতিস্নিগ্ধ প্রবাল বিপ্রজাতিমধ্যে গণনীয় এবং দেখিতে অতিমনোহর অথচ অনায়াসে বেধ্য। ৩৪০।

मूलम्।

जवाबन्धूकसिन्दूरं दाड़िमीकुसुमोपमं।
कठिनं दुर्वेध्यमस्निग्धं चत्रजातिस्तदुच्यते॥ २४१॥

पलाशकुसुमाभासं तथा पाटलसन्निभं।
वैश्यजातिर्भवेत् स्निग्धं वर्णाढ्य मन्दकान्तिभं॥ २४२॥

रक्तोत्पलदलाकारं कठिनं अचिरद्युति।
विद्रुमं शूद्रजातिः स्यादायुवेध्यं तथैव च॥२४३॥

रक्तता स्निग्धता दार्ढ्य चिरद्युति सुवर्णता।
प्रवालानां गुणाः प्रोक्ता धनधान्यकराः पराः॥ २४४॥

तरजमा।

कनेलका फुल, बांधूलीका फुल, सिन्दूर अथवा आनारके फुलके समान सुर्ख, सक्त, मुस्किलसे वेधहोनेवाला और अस्निग्ध मुंगा क्षत्रिजात है। २४१।

पलाशफुल और पाटलीफुलके समान सुर्खरङ्ग, स्निग्ध और थोड़ा कान्तिविशिष्ट मुंगा वैश्यजात है। २४२।

जो मुंगा लाल कमलके समान रङ्गदार, सक्त, जिस्की चमक थोड़े दिन रहे और जो बहुत् जल्दि वेधा जाय, वह शूद्रजात है। २४३।

लालरङ्ग, स्निग्धता, सक्त, कायेमरङ्ग और खुप् सुरत्, मुंगेका यही कइएक खास गुण है। और यही सब गुण-युक्त मुंगा धनधान्यकी वृद्धिकरनेवाला है। २४४।

TRANSLATION.

341. That which resembles the China-rose, the *bandhuli* flower, vermilion or the pomegranate flower, which is impenetrably hard and which is not cool, is a Khsetriya.

342. That *Vidruma* which is like the *Butea frondosa,* or the trumpet flower, which is cool and slightly lustrous, is reckoned a *Vaisya.*

343. That *Vidruma,* the lustre of which is not enduring, which is like the leaves of the red lotus, which is hard yet easily penetrable, is a Sudra.

344. Yellowness, coolness, hardness, permanancy of lustre and beauty are the principal qualities of the Coral; and those Corals that possess them, are auspicious.

অনুবাদ।

জবা, বাঁধুলীপুষ্প, সিন্দুর অথবা দাড়িমের পুষ্পের ন্যায় রক্তবর্ণ, কঠিন, দুর্ভেদ্য ও অস্নিগ্ধ বিদ্রুমকে ক্ষত্রজাতিমধ্যে গণনা করা যায়। ৩৪১।

পলাশ ও পাটলপুষ্পসদৃশ বর্ণাঢ্য, স্নিগ্ধ, অথচ অল্প-কান্তিবিশিষ্ট বিদ্রুম বৈশ্যজাতিমধ্যে পরিগণিত। ৩৪২।

যাহার দীপ্তি অচিরস্থায়ী, যাহা রক্তোৎপলদলের ন্যায় বর্ণবিশিষ্ট, কঠিন এবং অনায়াসে বেধ্য, সেই বিদ্রুমকে শূদ্রজাতি বলা যায়। ৩৪৩।

লোহিত বর্ণ, স্নিগ্ধতা, দৃঢ়তা, চিরস্থায়ী কিরণ ও সৌন্দর্য্য, প্রবালের এই কয়েকটী প্রধান গুণ এবং এই সকল গুণশালী প্রবাল ধনধান্যকর। ৩৪৪।

मूलम् ।

हिमाद्रौ यत्तु संजातं तद्रक्तमतिनिष्ठुरं ।
तस्य धारणमात्रेण विषरोगः प्रशाम्यति ॥ ३४५ ॥

विवर्णता तु खरता प्रवाले दूषणद्वयं ।
रेखा काकपदो विन्दुर्यथा वज्रेषु दोषकृत् ॥ ३४६ ॥

रेखा हन्याद् यशो लक्ष्मीमावर्त्तः कुलनाशनः ।
पट्टलो रोगकृत् ख्यातो विन्दुर्धनविनाशकृत् ।
त्रासः संजनयेत्त्रासं नीलिका मृत्युकारिणी ॥ ३४७ ॥

तर्जमा ।

हिमालय पर्व्वतमे बहुत् गहेरा लालरङ्गका जो मुंगा पयदा होता है, उस्को पहेरनेसे जहेरका रोगनाश होता है । ३४५ ।

बद्रङ्गी, खुरधरापन यही दो मुंगेके प्रधान ऐब है, इस्केसेवाय चिर, काकपद और छिट वगैरह हीरेमे जो ऐब होते है, वही सब ऐब मुंगेमेभी अक्सर होते है । ३४६ ।

चिर ऐबसे नाम्वरी और दौलतनाश होति है, आवर्त्त ऐब कुलनाश कर्ता है, परिवर्त्त ऐब बिमारी पयदा करता है, छिटाका ऐब दौलतका नाश कर्ता है, त्रास ऐब त्रास देना है और नीला ऐब मौतका कारण है । ३४७ ।

TRANSLATION.

345. A deep red Coral is found in the Himalaya. The wearing of it leads to instant cure from poisoning.

346. Roughness and the quality of being discolored are the two primary defects of the Coral; besides which, there are *Rekhá*,* *Kákapada*, *Vindu*, and other defects found in Diamonds.

347. *Rekhá* blights fame and beauty, *A'varta* brings about loss of family dignity, *Pattala* leads to disease, *Vindu* to loss of wealth, *Trása* to fear and *Nílakáya* to death itself.

অনুবাদ।

হিমালয় পর্ব্বতে অতিগাঢ় লোহিতবর্ণ যে প্রবাল জন্মে, তাহা ধারণ করিবামাত্র বিষরোগ প্রশমিত হয়। ৩৪৫।

বিবর্ণতা ও খরতা এই দুইটী প্রবালের প্রধান দোষ, তদ্ভিন্ন রেখা, কাকপদ ও বিন্দু প্রভৃতি বজ্রাশ্রিত দোষ সমূহও প্রবালের দোষমধ্যে গণনীয়। ৩৪৬।

রেখাতে যশ ও শ্রী বিনষ্ট হয়, আবর্ত্তে কুলনাশ, পটলে রোগ, বিন্দুতে ধনক্ষয়, ত্রাসে ত্রাস ও নীলিকায় মৃত্যু হইয়া থাকে। ৩৪৭।

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* Vide ante.

मूलम्।

मूल्यं शुद्धप्रवालस्य रूप्यद्विगुणमुच्यते।
धारणेऽस्यापि नियमो जातिभेदेन पूर्व्ववत्॥ २४८॥

विरूपजातिं विषमं विवर्णं
खरप्रवालं प्रवहन्ति ये वा।
त मृत्युमेवात्मनि वै चरन्ति
सत्यं वदत्येष करो मुनीन्द्रः॥ २४९॥

गौरवं स्वच्छता कान्तिः काठिन्यं रत्नजा गुणाः।
विहाय वज्रकाद्येषु गौरवं शोभनं भवेत्॥ २५०॥

तर्‌जमा।

वेषयेव मुंगेका दाम उसके ओजनसे दुना खालिस् चांदी होगि, मुंगा पहेरनेका फल, जिस् तरह जातभेदके हिसावसे सावेक लिखेहुये रत्न देते हैं, उसी तरहसे मुंगाभी फल देता है। २४८।

कर नामे एक मुनिका वचन है, के जो आदमी बद्‌-सुरत्, विजाति, नीचा उंचा, वद्‌रङ्ग और खुरधरा मुंगा पहेर्‌ता है, वह आपनि मौत आप वोलाता है। २४९।

गुरुता, स्वच्छता, कान्ति और कठिनताभी कोइएक रत्नके प्रधान गुण हैं, लेकिन हीरेकेसेवाय और रत्नोंको भारी होनेकी तारिफ है। २५०।

TRANSLATION.

348. The price of a faultless Coral is twice that of an equal quantity of pure silver. As in regard to other gems, the effects of wearing Corals vary in accordance with each of the four classes.

349. According to Kar, the celebrated sage, the man who wears an ugly, discolored and rough Coral, courts his own death.

350. Heaviness, transparency, beauty and hardness are the principal qualities of jewels. But the first holds with respect to diamonds only.

অনুবাদ।

বিশুদ্ধ প্রবালের মূল্য বিশুদ্ধ রৌপ্যের দ্বিগুণ পরিমাণে হইয়া থাকে। প্রবালধারণের ফল, জাতি-বিভাগ-অনুসারে পূর্ব্ববর্ণিত অপরাপর রত্নধারণের অনুরূপ। ৩৪৮।

করনামক মুনিপ্রবর বলেন, যে ব্যক্তি বিরূপ, বিজাতি, বন্ধুর, বিবর্ণ ও খরস্পর্শ প্রবাল ধারণ করে, সে আপনার মৃত্যু আহ্বান করে। ৩৪৯।

গুরুতা, স্বচ্ছতা, কান্তি ও কঠিনতা রত্নের এই কয়টী প্রধান গুণ, কিন্তু বজ্র ব্যতিরেকে অপরাপর রত্নের গুরুতাই অধিক গৌরবজনক। ৩৫০।

मूलम्।

रत्नानां रूपसाम्यन्तु धूर्त्ताः कुर्व्वन्ति युक्तितः।
तेषां परीक्षां वक्ष्यामि रत्नशास्त्रविचारिणीं॥ ३५१॥
वज्रेण वेधयेद्वज्रं कृत्रिमञ्चे द्विधीयते।
कृत्रिमं मौक्तिकं नश्येत् चालितं लवणाम्भसा॥ ३५२॥
माणिक्यादीनि रत्नानि घर्षणात्तु परस्परं।
शोधयेद्रत्नवित् प्राज्ञः कृत्रिमं शुद्धमेव च॥ ३५३॥
त्यजति क्वथितं रागं कृत्रिमं तदुदीरितं।
मार्द्दवं दृश्यते घृष्टं यदन्तत् कृत्रिमं बुधैः॥ ३५४॥

तर्जमा।

धूर्त्तलोक बुद्धिवल कर्के सांचे रत्नके समान झुंठा रत्न तैयार कर सक्ते हैं, इस् कारण शास्त्रके प्रमाणके मोयाफिक रत्नकी परीक्षा लिखि जाति है। ३५१।

हीरेके द्वारा झूंठा हीरा वेतकसुप बेध हो जाता है, और झुंठा मोति जलमे लोण मिलाकर धोनेसे नष्ट हो जाता है। ३५२।

रत्नपारखी पण्डित कहते हैं, के परस्पर घिस्नेसे माणिक आद् रत्नकी झुठाइ और साचाइ मालूम हो सक्ति है। ३५३।

ऐसे गाछकी छाल वगैरहसे जिस्को पाणिमे देकर पाकानेमे पाणिका रङ्ग बदरङ्ग हो जाय, और उस् पाणिमे कस आ जाय, ऐसे जलमे जिस् रत्नको फेंक देनेसे उसका रङ्ग बदरङ्ग हो जाय, और घिस्नेसे नरम हो जाय, उसको झुठा कहते हैं। ३५४।

TRANSLATION.

351. Whereas fraudulent traders fabricate false gems, I will now describe the way of testing precious stones as laid down by the authorities.

352. A false diamond is easily penetrable by a real one; a false pearl is destroyed when washed in salt water.

353. The Ruby and other gems, say the authorities, are very well tested by rubbing one by the other.

354. When a false gem is put in any gruel, it loses its brilliance; and when rubbed becomes soft.

অনুবাদ।

ধূর্ত্তলোকেরা নানা কৌশল অবলম্বনপূর্ব্বক রত্নের প্রতিকৃতি প্রস্তুত করিতে পারে, অতএব শাস্ত্রানুমত পরীক্ষা বলা যাইতেছে। ৩৫১।

কৃত্রিম বজ্র বজ্রদ্বারা অনায়াসে বিদ্ধ হয়, কৃত্রিম মুক্তা লবণাম্বুতে ধৌত করিলে নষ্ট হইয়া যায়। ৩৫২।

রত্নতত্ত্বজ্ঞ পণ্ডিতেরা পরস্পর ঘর্ষণ দ্বারা মাণিক্যাদি রত্ন সমুদায়ের কৃত্রিমতাকৃত্রিমত্বাদি বিচার করিতে পারেন।৩৫৩।

কোন বস্তুর কাথে নিক্ষিপ্ত হইলে কৃত্রিম রত্ন পূর্ব্ব শোভা পরিত্যাগ করে এবং ঘৃষ্ট হইলে কোমল হইয়া পড়ে। ৩৫৪।

मूलम्।

एवं विचार्य्य रत्नानि कोषे सञ्चितवान् नृपः।

आयुर्लक्ष्मीं जयं कीर्त्तिं प्राप्नोति नात्र संशयः॥ ३५५॥

प्रसन्नं कोमलं स्निग्धं सुरागं विद्रुमं हितं।

धनधान्यकरं लोके विषाग्निभयनाशनं॥ ३५६॥

तर्जमा।

राजा लोगोंको मनासिफ है, इसकायदेके मोताबिक रत्नको परीक्षा करके बाद उसके रत्नको खाजानेमे रखनेकी आज्ञा दें, इस सबबसे उमर, दौलत और नामवरी बाढ़ेगि और फते हासिल होगि। ३५५।

परिष्कृत, कोमल, स्निग्ध और उत्तम वर्णविशिष्ट मुंगा आदमीओंका हितकारी है धनधान्यकरनेवाला और जहेरका रोग नाशकरनेवाला है। ३५६।

इति मुंगेका बयान।

TRANSLATION.

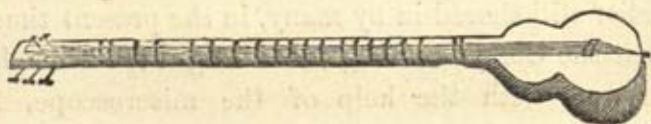
355. Princes should examine precious stones by these tests before depositing them in their treasury, so that they may enjoy long life and prosperity, and acquire success and fame.

356. A clear, soft, cool, and finely red Coral is auspicious, conduces to prosperity and is an antidote to poisoning.

অনুবাদ।

নৃপতিগণের কর্ত্তব্য যে, এই প্রণালীতে অগ্রে পরীক্ষা করিয়া পশ্চাৎ রত্ন সমুদায় কোষে স্থাপন করেন, তাহাতে তাঁহাদের আয়ু, লক্ষ্মী ও কীর্ত্তি বর্দ্ধিত এবং জয়লাভ হইতে পারে। ৩৫৫।

পরিষ্কৃত, কোমল, স্নিগ্ধ ও উত্তম রক্তবর্ণ বিদ্রুম লোকের হিতজনক, ধনধান্যকর ও বিষরোগবিনাশক বলিয়া বিখ্যাত আছে। ৩৫৬।

ইতি বিদ্রুম।

THE CORAL.

Its Properties.

THE Pearl is one of the two animal products included amongst the precious gems. The Coral, the other, is the production of gelatinous creatures, belonging to the family of "Polypi," of which there are many varieties. The variety known as "Isis Nobilis," (or the precious Coral,) is like a tree with leafless branches, the stem of which is sometimes seen to be as thick as a man's body, but generally about a foot high and an inch thick. "The calcarious axis of the 'Isis Nobilis' is distinguished by its size, hardness and capability of polish as well as by its beautiful red colour. It has a sort of leathery covering in the cells to which the Polypi adhere. In the soft rind which surrounds the axis, there are small lime-needles and outside these the nets of the common canals which the little creatures weave." The sub-marine forests which are formed by the Coral grow to such an extent as to make islands and to seriously obstruct navigation. It was the belief of the ancients—a belief still shared in by many, in the present time—that the Coral is of vegetable origin; but modern science, with the help of the miscroscope, has discovered the form of the *insects* which produce this wonderful phenomenon of nature. The Polypi consist of a soft gelatinous substance, and when

they sit in their cells undisturbed, each of them is found to resemble an eight-cornered star, notched on each point and situated in a circle round the mouth, by means of which they catch their food and convey it to this opening. They are so peculiarly organized, that if one of them be touched, even in the slightest degree, all the separate molusks on the branch will form into one corporate body. Though the insects show, in this respect, a marvellous degree of sensitiveness, they have not yet been discovered to possess nerves or any of the five senses. In the case of the precious Coral, the food goes into a hole in the stomach and is there well-mixed with water and circulated in all directions in little vessels, and thus conveyed to the whole mass, which are all in communication with each other. Particles of plants, found in the water and little worms or insects, form their chief nourishment. They are very much averse to light and to a disturbance of the water, either of which is sufficient to make them recede to their cells. The Corals are affected by heat and acids.

Where Found: Coral Fisheries.

THE Corals are found in many parts of the water-world, but those that are used for ornaments principally come from the Mediterranean and especially from the African Coast. The beds, (formed by the creatures themselves), in the clefts of rocks,

are evidently the result of very great labour, for, in some cases, they have been found 700 or 800 feet beneath the surface of the sea. The Coral fishery is conducted in many places, principally amongst which may be mentioned the coasts of Tunis, Algiers, Sicily, Corsica, the Red Sea and the Persian Gulf. Although it is chiefly carried on by the Italians and Maltese, it was first initiated by the French. In 1450, a French Company was established at Calle or Kalak, (a seaport of the African coast), the fishing at which place became their monopoly, on condition of their employing Provencal sailors only. In 1791, the fishery was thrown open to all who traded with the Levant and states of Africa. In 1794, however, the French ships were protected by a duty laid on those of all other nations. During the time England held possession of Calle (1802-1816), the fishery was pursued with great energy. In 1830, the Italians had, according to fresh arrangements, to pay a duty for it, while the French were exempted. But still the Italians predominated. The fishery, which begins in March and ends in the beginning of October, is conducted in the following way. "Two iron rods about 7 feet long and having 4 prongs, are bound crosswise together, and wrapped up in hemp about ½ inch thick, and bound to this is a net-work bag. In the middle of the rods a weight of lead is fastened. This machine is let down by means of a cable and when drawn up

again, it catches the projecting Coral in the hemp which is gently brought to the surface." Each fishing boat consists of 13 sailors. Experienced divers can sometimes bring up a strong branch of the Coral. It is then cut into various lengths as required and sorted, according to their thickness, size and beauty.

Cutting and Boring of Coral.

THE Coral is principally cut into beads and *boutons* or pieces cut *en-cabochon*, into drops for ear-rings; also into leaves, flowers and various other forms; for making the carved ornaments, as seen in Naples and Genoa, into charms which are worn in bunches; sometimes into Cameos and into stick and whip-mounts and handles. It is bored by steel needles; in Italy it is done by hand. But Karl Hoffmann of Leipzig has rendered the operation much cheaper by inventing a machine for boring. The working on Coral is chiefly carried on in Marseilles, Leghorn and Genoa. In Leghorn about 300 persons are employed in conducting the operations and the Coral thereof is exported to India, Persia, China and Japan. The branches of the Coral are cut in such a manner as may be convenient and advantageous, according to their shape and freedom from flaws. They are afterwards ground into beads and polished with oil.

Engravings.

ON account of its softness the Coral is often used for Cameo. At the sale of the Empress Eugènie's

jewels by Messrs. Cristie and Manson (1872), a very fine suit of carved Coral and gold ornaments fetched a very high value. Fine specimens of carved Coral are not at all rare.

Coral as known to the Ancients:
Its uses.

ACCORDING to a Greek tradition, the Coral was supposed to have sprung out of the blood dropping from the head of Medusa, which Persues had deposited on some branches near the sea-shore and which, on becoming hard, was taken by the sea-nymphs and planted in the sea. Pliny termed it "Dendrites" and "Corallum." It was dedicated by the Romans to Jupiter and Apollo.

The Coral is not so much liked in Europe as it was in former times. In the beginning of the present century, however, it was set in gold or silver and was used in ear-rings, bracelets, necklaces and baby-rattles in the nursery of the middle and upper classes of people. In the oriental countries it is held in great favour. The worm-eaten Coral and especially that of the dark red variety is in great demand in certain parts of India. One house of Naples is reported to export Rs. 80,000 worth of Coral to Calcutta, and India is said to spend 20 lacs of Rupees a year for the purchase of this commodity. Coral is very profusely worn by the Eastern nations in strings, on turbans and on the handles of swords and daggers. The Brahmins and Fakeers, use the Coral beads as rosaries to count their

prayers. The rich wear the red Coral on their head, throat and legs. Some writers say that there is scarcely to be found an Indian who does not wear Coral in some or other part of his body. The Chinese mix the red Coral with Jade beads and wear them as ornaments for the neck and head. It is also worn in Spain and in the West Indian Islands by the Negroes.

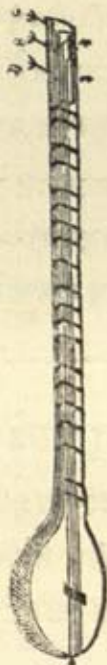
The Price of Coral: Its Imitations.

Coral is found of several colours, all shades of red and pink, green, brown, yellow, white and black. The last three varieties are not of much value. The most beautiful production is called the "flower of blood." The rose-tinted ones, on account of their resembling the fanciful shapes assumed by pink Pearls, obtain the highest price. These sell for £100 to £200 per ounce. A single large bead or drop will fetch £30 to £40. The next in quality is the pale-coloured one, which sells from £10 to £100 per ounce. The price of the other red varieties ranges according to colour, between £2 and £20 per ounce. The red Coral was once considered the most valuable. But present fashion awards the palm to the pink ones.

Th Coral is often imitated by bone, horn, and ivory, stained with cinabar—also by a composition of gypsun, gum and cinabar.

Marvellous and Medicinal Powers attributed to Coral.

In the most ancient times the Coral was held in great esteem. But at the time of Pliny, its influence was evidently not much appreciated, as in one of his works, he remarks that "*formerly* it was deemed excellent as an antidote to poison." In the Middle Ages, it regained its attributes, both as a medicine and as a charm. It was then considered as a powerful astringent and a talisman against enchantments, witch-craft, venom, epilepsy, assaults of Satan, &c. &c. &c. From an old work quoted by Brand, it appears that, "Witches tell that this stone withstondeth, lyghtenying and putteth it as well as whirl-windes, tempestes, and the stormes, from shippes and houses that it is in." Pierre de Rosnel says, that if worn by a man, it would deepen in colour and look lively; and would become pale and livid, if worn by a woman or by a man who is ill and likely to die. It would stop hemorrhage, if hung round the neck. Bœtius de Boot says, that he was himself cured of a dangerous pestilential fever by taking six drops of tincture of Coral. Armand de Villenevee prescribes 10 grains of Coral, to be given to an infant, in its mother's milk, (provided this be the first child and its first food), in order to preserve it from epilepsy or any other fit, throughout life. In the modern times, the power of the red Coral in withstanding witchcraft is believed in some nurseries and

Corals are sometimes suspended round the necks of infants.*

* Some women in India make their children swallow bits of Coral put within plantains, in the hope of ridding them of itches, &c.

अथ मरकतम्।

मूलम्।

तुरुष्कविषयाम्भोधिसमीपविषमस्थले।
भवेन्मरकतं रत्नं गुणो दोषोऽस्य कथ्यते॥ ३५७॥

तच्चाकठोरशुककण्ठशिरीषपुष्प-
खद्योतपृष्ठवरशाद्वलशैवलानां।
कह्लारपत्रकभुजङ्गभुजाश्च पत्र-
प्रान्तत्विषो मरकताः शुभदा भवन्ति॥ ३५८॥

तस्मिन्मरकतस्थाने यत्किञ्चिदुपजायते।
तत्सर्व्वं विषरोगाणां प्रशमाय प्रचक्ष्यते॥ ३५९॥

मरकत अर्थात् पान्नेका वयान।

तर्जमा।

तुर्किदेशके समुद्रके करिव नीचि ऊंची जमीनमे पान्ना पयदा होता है; पान्नेका हुनर और अयेव मुफस्सल वयान होता है। ३५७।

पान्नेके मध्ये यो कर्कश अर्थात् खुरधरा नहिं, और जिस्का रङ्ग सबुज शुगेके गले, शिरीषफुल, खद्योतको पिठ, नइ घास, सेवार, कोइ फुलपात्ता और मयूरके पङ्खाके समान सबुज रङ्ग, वही सब बहुत् आच्छा है। ३५८।

पान्नेकी खानसे जो कुच पयदा होए, वह सब जहरके रोगको नाश कर्ता है। ३५९।

EMERALD.

TRANSLATION.

357. Emerald is produced in the undulating coast of the Black Sea belonging to Turkey. The good as well as the bad qualities of Emeralds will follow.

358. Those Emeralds that are smooth, and the color of which is like that of the parrot's throat, *acacia sirisa,* the glow-worm's back, new-born grass, *Vallisniria Octandra,* leaves of the water-lily or the peacock's tail, are auspicious.

359. Genuine Emeralds are infallible remedies for all cases of poisoning.

মরকত।

অনুবাদ।

তুরুকের সমুদ্রসন্নিহিত বন্ধুর ভূভাগে মরকত রত্ন উৎপন্ন হয়, মরকতের গুণ ও দোষ ক্রমশঃ কথিত হইতেছে। ৩৫৭।

মরকতের মধ্যে যে গুলি কর্কশ নহে, এবং যাহাদের বর্ণ শুকপক্ষীর কণ্ঠ, শিরীষপুষ্প, খদ্যোতপৃষ্ঠ, নূতন তৃণদল, শৈবাল, কহ্লার (সুঁদি) ফুলের পত্র ও ময়ূরপুচ্ছের সদৃশ শ্যামল, সেই গুলি অতিশুভজনক। ৩৫৮।

প্রসিদ্ধ মরকতাকরে যাহা কিছু উৎপন্ন হয়, তৎসমুদায়ের দ্বারা সর্ব্বপ্রকার বিষরোগ প্রশমিত হইয়া থাকে। ৩৫৯।

मूलम्।

सर्व्वमन्त्रौषधिगणैर्यन्न शक्यं चिकित्सितुं।
महाहिदंष्ट्राप्रभवं विषं तत्तेन शाम्यति॥ ३६०॥
अन्यदप्याकरे तत्र यद्दोषेण विवर्ज्जितं।
जायते तत्प्रविचाणामुत्तमं परिकीर्त्तितं॥ ३६१॥
मुक्तं संस्थानगुणैः समरागं गौरवेण परिहीनं।
सवितुः करसंस्पर्शाच्छुरयति सर्व्वाश्रमं दीप्त्या॥ ३६२॥
छित्वा च हरितभावं यस्यान्तर्व्विनिहिता भवेद्दीप्तिः।
अचिरप्रभाप्रभाहतनवशाद्वलसन्निभा भाति॥ ३६३॥
यच्च मनसः प्रसादं विदधाति निरीक्षितमतिमात्रं।
तन्मरकतं महागुणमिति रत्नविदां मनोवृत्तिः॥ ३६४॥

तर्जमा।

सांपका जहर अगर मन्त्र और दायासे दूर न हो, वह पान्नेके जरियेसे नाश होता है। ३६०।

पान्नेके खानसे अगर और कोइ दुस्रे किसिम्की वे-अयेव मणि पयदा हो, तो उस्को उमदा अथवा उत्तम कहते है। ३६१।

जो पान्ना गुणहीन और ओजनमे बहुत् हाल्का, सब जगह रङ्गमे बराबर सूर्य्यकी किरणसे स्पर्श कर्के सब मकानको रोसन करे। अथवा जो रङ्गमे हाल्का, लेकिन उस्के भितरकी आभा जिस् तरह बिजलिके चमकनेसे घासके उपर देख्लाइ देति है, अथवा जिस्के देखनेहीसे मनमे बहुत् खुसी हासिल हो, रत्नपारखी पण्डितोंको मतके अनुसार वही पान्ना नेहायेत् उमदा है।३६२।३६३।३६४।

TRANSLATION.

360. Such cases of snake-bite in which incantation and medicine are of no avail, are curable by Emeralds.

361. Even any other flawless gem assuming the form of an Emerald is highly prized.

362. An Emerald which is of one uniform color, although excessively light and devoid of any other good property, which illumines a place when exposed to the sun :

363. Which is not extremely green, yet the splendour of which looks like the lightning's play among fresh grass :

364. The sight of which instills the liveliest pleasure into the mind, is the very best of its kind.

অনুবাদ।

যে সকল সর্পবিষ কোনরূপ মন্ত্র বা ঔষধপ্রয়োগদ্বারা নিবারিত না হয়, তৎসমুদায় মরকতদ্বারা শমতা প্রাপ্ত হয়। ৩৬০।

মরকতের আকরে যদি অন্য কোনরূপ নির্দ্দোষ মণি উৎপন্ন হয়, তাহাও উত্তম বলিয়া কীর্ত্তিত হইয়া থাকে। ৩৬১।

যে মরকত গুণবিহীন ও ওজনে অতিশয় লঘু হইয়াও সর্ব্বত্র সমান বর্ণবিশিষ্ট এবং সূর্য্যকিরণসংস্পর্শে সমুদায় গৃহ দীপ্তিমান্ করে। ৩৬২।

যাহা নিতান্ত হরিদ্বর্ণ নহে, অথচ তাহার অন্তর্গত বিদ্যুৎপ্রভা-প্রতিভাত নবতৃণদলের সদৃশ। ৩৬৩।

অথবা যাহা দৃষ্টমাত্রেই মনের মধ্যে নিরতিশয় আনন্দ উৎপাদন করে, রত্নতত্ত্ববিৎ পণ্ডিতদিগের মতে সেই মরকতই অতি উৎকৃষ্ট। ৩৬৪।

मूलम्।

यस्तु भास्करसंस्पर्शादुत्सृजत्यन्यतो महामणिः।
रञ्जयेदात्मपार्श्वस्तु महामरकतं हि तत्॥ ३९५॥
वर्णस्याति बहुलत्वात् यस्यान्तः स्वच्छकिरणपरीधानं।
सान्द्रस्निग्धविशुद्धं कोमलबर्हप्रभादिसमकान्ति॥ ३९६॥
चलदोज्ज्वलया कान्त्या सान्द्रकरो विभासया भाति।
तदपि न गुणवत् संज्ञामाप्नोति हि तादृशोऽपूर्व्वां॥ ३९७॥
चतुर्धा जातिभेदैस्तु महामरकते मणौ।
छायाभेदेन विज्ञेया चतुर्वर्णस्य लक्षणैः॥ ३९८॥

तर्जमा।

जो पान्ना हातपर रखनेसे सूर्य्यके किरणके लागनेसे अपने किरणको नेकाले, और चारों तरफको खुसनमा करे, उस पान्नेको महामरकत कहते हैं। ३९५।

रङ्गमे नेहायेत् गहेरा, और जिस्का बीचका हिस्सा साफ, घन, अर्थात् गहेरा रङ्ग, स्निग्ध, और मयूरके पोंचके समान कोमल किरणविशिष्ट, वही पान्ने मध्ये उत्तम पान्ना सुमार किया गया है। ३९६।

जो पान्ना साफ रोसनविशिष्ट, लेकिन वही रोसनि अगर चञ्चल हो, तो उस्को होनेसे उस्का गुण पहिले बयान कियेहुवे पान्नेके समान नहि है। ३९७।

जिस् तरहसे ब्राह्मण, क्षत्त्रिय, वैश्य और शूद्र चार जात होते है, उसी प्रकार इसमे महामरकत मणिमेभी चार जात है, छाया भेद और तरह तरहके लक्षणके द्वारा चार जातका भेद मालुम होता है। ३९८।

TRANSLATION.

365. The Emerald which when placed on the palm, and exposed to the sun, scatters light all round, is termed a *Mahá Marakata.**

366. An Emerald, which owing to its deep green has a densely transparent centre, the home of cool and gentle rays of the color of the peacock's tail, is a sterling gem.

367. If an Emerald is lustrous, but if its lustre is unsteady, it can never equal the above-mentioned one in value.

368. *Mahámarakatas* are divided into four castes like the Hindus, each caste being recognized by certain peculiarities of shade and by other marks.

অনুবাদ।

যে মরকত করতলে স্থাপিত হইয়াও সূর্য্যকিরণসংসর্গে নিজকিরণ বিকীর্ণ করিয়া চতুর্দ্দিক রঞ্জিত করে, তাহাকে মহামরকত কহা যায়। ৩৬৫।

বর্ণের বাহুল্যপ্রযুক্ত যাহার মধ্যভাগ স্বচ্ছ, কিরণ-বিশিষ্ট, ঘন, স্নিগ্ধ ও ময়ূরপুচ্ছসদৃশ কোমল-কিরণ-পরিপূর্ণ, তাহা বিশুদ্ধ মরকতমধ্যে পরিগণিত। ৩৬৬।

যে মরকত উজ্জ্বল-দীপ্তিবিশিষ্ট, কিন্তু সেই দীপ্তি যদি চঞ্চল হয়, তাহা হইলে তাহার গুণ পূর্ব্বোক্ত মরকতের ন্যায় হইতে পারেনা। ৩৬৭।

মহামরকত মণির ব্রাহ্মণাদি চারিপ্রকার জাতিভেদ লক্ষিত হয়, ছায়াভেদ ও অন্যান্য লক্ষণদ্বারা সেই চারি জাতি পরিজ্ঞাত হওয়া যায়। ৩৬৮।

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* Literally, the *Great Emerald.*

मूलम्।

दोषाः सप्त भवन्त्यस्य गुणाः पञ्चविधाः स्मृताः।
भवन्त्यष्टविधा च्छाया मणेर्मरकतस्य हि॥ ३६९॥

अथ मरकतदोषाः।

अस्निग्धं रूक्षमित्युक्तं व्याधिस्तस्मिन् धृते भवेत्।
विष्फोटः स्यादंग्रपीते धृते शस्त्रहतो भवेत्॥ ३७०॥
सपाषाणे भवेदिष्टनाशो मरकते धृते।
विच्छायं मलिनं प्रायो व्याधिस्तेन प्रजायते॥ ३७१॥

तर्जमा।

मरकत मणि अर्थात् पान्नेमे सात प्रकारका अयेब और पांच प्रकारका गुण और आट प्रकारको छाया कहते है। ३६९।

पान्नेका अयेब।

जो स्वाभाविक स्निग्ध नहि, उसको रूक्ष कहते है, ऐसा पान्ना पहेरनेसे बिमारी होति है, और जो पान्ना किसी जगहे हल्दिका रङ्ग रखता है, उसको विष्फोट कहते है, विष्फोट पान्ना पहेरनेसे शस्त्रघातसे मौत होति है। ३७०।

पाथरके टुक्रेके सहितवाला पान्ना पहेरनेसे मनका अभिलाष नष्ट होता है, और जिस्की आकार मलिन होए, उस् पान्नेको विच्छाय कहते है, ऐसा पान्ना होनेसे तरह तरहकी बिमारी पयदा हो। ३७१।

TRANSLATION.

369. Seven defects are mentioned as belonging to Emeralds, as also five good qualities and eight shades.

Defects of the Emerald.

370. An Emerald which is not cool, is called a *Rukshma*; it leads to disease. That which has a yellow spot, is called a *Bishfota*. Death from wounds inflicted by a weapon may be apprehended from wearing it.

371. An Emerald to which a stone fragment is inseparably attached, has a baleful influence. That which is dirty, is called a *Bic'c'háya*. Such an Emerald may bring on a variety of diseases.

অনুবাদ।

মরকত মণির সপ্তবিধ দোষ, পঞ্চপ্রকার গুণ ও অষ্টবিধ ছায়া নির্দ্দিষ্ট আছে। ৩৬৯।

মরকতের দোষ।

যে মরকত স্বভাবতঃ অস্নিগ্ধ, তাহাকে রূক্ষ কহে, তাদৃশ মরকতধারণে ব্যাধি হইয়া থাকে; যাহার একদেশ পীতবর্ণ, তাহার নাম বিস্ফোট, বিস্ফোট মরকত ধারণ করিলে শস্ত্রাঘাতে মৃত্যু ঘটিবার সম্ভাবনা। ৩৭০।

পাষাণখণ্ডযুক্ত মরকতধারণে ইষ্টনাশ হয়, এবং যাহার আকার মলিন, তাহাকে বিচ্ছায় কহে, তাদৃশ মরকত হইতে নানাব্যাধি উৎপন্ন হইতে পারে। ৩৭১।

मूलम्।

कर्करं शर्करायुक्तं पुत्रशोकभयप्रदं।
जठरं कान्तिहीनं स्याद्दंष्ट्रिभ्यो भयमादिशेत्॥ ३७२॥
कुल्माषवर्णधवले धृते मृत्युभयम्भवेत्।
इति दोषाः समाख्याता वर्ण्यन्ते साम्प्रतं गुणाः॥ ३७३॥

अथ मरकतगुणाः।

निर्म्मलं कथितं स्वच्छं गुरु स्याद्गुरुतायुतं।
स्निग्धं रूक्षविनिर्म्मुक्तमरजस्कमरेणुकं॥ ३७४॥
सुरङ्गं रङ्गवज्ज्वलमिति पञ्च गुणाः स्मृताः।
एतैर्युक्तं मरकतं सर्व्वपापभयापहं॥ ३७५॥

तर्जमा।

चिनि अर्थात् सफेद शक्करके चूरके समान चूरयुक्त पान्नेको कर्कर कहते है, कर्कर पान्ना आओलातको नाश करता है, और कान्तिहीन अर्थात् बेनुर पान्नेको जठर बोल्ते है, जठर पान्ना पहेरनेसे दांतकाट्नेवाले जानवरोंका भय पयदा हो। ३७२।

उर्दीके दालके समान वर्णविशिष्ट अर्थात् रङ्गवाला पान्ना पहेरनेसे मौतका भय होए, यही सातप्रकारका अयेब बयान किया गया, सम्प्रति गुणका बयान करते है। ३७३।

पान्नेका गुण।

निर्म्मलत्व, गुरुत्व, स्निग्धत्व, अरजस्कत्व और सुरङ्गत्व यही पांच गुण पान्नेके प्रधान गुण है, यही सब गुणयुक्त पान्ना सब पापको नाश करता है। ३७४। ३७५।

TRANSLATION.

372. An Emerald containing gritty fragments is termed a *Karkara*. It causes the death of its owner's son; an ugly Emerald is called a *Jathara*. A *Jathara* Emerald renders one liable to bites.

373. The Emerald, the color of which is like that of *Máshakalái*,* is fatal to its wearer. These are the seven kinds of defects pertaining to Emeralds. I shall now mention the good qualities.

Good Properties of the Emerald.

374—375. Purity, weight, coolness, freedom from dust, and beauty, are the five principal qualities of Emeralds. Such Emeralds cleanse men from all sin.

অনুবাদ।

শর্করাযুক্ত মরকত কর্কর নামে অভিহিত, কর্কর মরকত পুত্রনাশক; কান্তিহীন মরকতকে জঠর বলা যায়, জঠর মরকত দংষ্ট্রিভয়োৎপাদক। ৩৭২।

মাষকলাইয়ের ন্যায় বর্ণবিশিষ্ট মরকত ধারণকারীর মৃত্যু আসন্ন। এই সপ্তবিধ দোষের বিষয় বলা হইল, এক্ষণে গুণের বিষয় বলা যাইতেছে। ৩৭৩।

মরকতের গুণ।

নির্ম্মলত্ব, গুরুত্ব, স্নিগ্ধত্ব, অরজস্কত্ব ও সুন্দরত্ব এই পাঁচটী মরকতের প্রধান গুণ, এই সকল গুণযুক্ত মরকত সর্ব্বপাপক্ষয়কর। ৩৭৪। ৩৭৫।

* *Vide antè.*

मूलम्।

धनधान्यादिकरणे तथा सैन्यक्रियाविधौ।
विषरोगोपशमने कर्म्मस्वाथर्व्वणेषु च।
शस्यते मुनिभिर्य्यस्मादयं मरकतो मणिः॥ ३७६॥

अथ मरकतच्छाया।

बर्हिपिच्छसमाभासस्तथा चासपत्रसमाः पराः।
हरित्काचनिभास्त्वन्ये तथा शैवालसन्निभाः॥ ३७७॥
खद्योतपृष्ठसङ्काशा बालकीरसमत्विषः।
नवशाद्वलसच्छायाः शिरीषकुसुमोपमाः॥ ३७८॥
एवमष्टौ समाख्यातास्छाया मरकताश्रयाः।
छायाभिर्युक्तमेताभिः श्रेष्ठं मरकतं भवेत्॥ ३७९॥

तर्जमा।

रत्नपारखी पण्डित कहते हैं, के धनधान्यादि ज्यादा करनेकेवास्ते लड़ाइको वक्त, जहरके रोगकेवास्ते और अथर्व्ववेदके विधिके कर्म्म करणे समे उसी सव काममे पान्नेकी मणि वहुत् आच्छि है। ३७६।

मयूरकी पुंच, नीलकण्ठ पच्छीका पङ्ख, सवुज काच, शैवाल, भग्‌युगनीकी पिठ, शुगेके वाच्चे, नइ घास और शिरीषफुल, यही आटप्रकारकी छाया पान्नेमे देख्लाइ देति है, और यही आट किसिमका छायाविशिष्ट पान्ना वहुत् आच्छा है। ३७७। ३७८। ३७९।

TRANSLATION.

376. According to the authorities, the Emerald causes increase of wealth, brings about success in war, cures cases of poisoning, and renders successful the rites performed according to the *Atharva-Veda*.

Shades of the Emerald.

377—379. The shade of an Emerald is seen to resemble the hue of one or other of the following eight objects :—

The peacock's tail, the wing of the *Nílakantha*,* yellow glass, moss, the glowworm's back, the young of a parrot, fresh grass, or the *Sirisa*† flower. Emeralds which possess these shades, are superior.

অনুবাদ।

রত্নতত্ত্ববিশারদ পণ্ডিতেরা কহেন, ধনধান্যাদিবৃদ্ধি-করণে, যুদ্ধে, বিষরোগনাশনে এবং অথর্ব্ববেদোক্ত কর্ম্মে মরকত মণি অতিপ্রশস্ত। ৩৭৬।

মরকতের ছায়া।

ময়ূরপুচ্ছ, নীলকণ্ঠপক্ষিপক্ষ, হরিদ্বর্ণ কাচ, শৈবাল, খদ্যোতপৃষ্ঠ, শুকশিশু, নূতন তৃণদল ও শিরীষকুসুম, এই অষ্টবিধ পদার্থের ন্যায় ছায়া মরকতে লক্ষিত হয় এবং এই অষ্টপ্রকার ছায়াবিশিষ্ট মরকতই সর্ব্বশ্রেষ্ঠ।৩৭৭।৩৭৮।৩৭৯।

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* A blue-necked jay.

† *Vide anté.*

मूलम्।

शैवालवल्लरीच्छायं सुरङ्गं चासवर्जितं।
अनर्घं तन्मरकतं प्राहुः सर्व्वविषापहं॥ ३८०॥
यत् सन्निस्नेपितं रत्नमन्यन्मरकताद्भवेत्।
श्रेयस्कामैर्न तद्धार्य्यं क्रेतव्यञ्च कथञ्च न॥ ३८१॥
कृत्रिमत्वं सहजत्वं दृश्यते सूरिभिः क्वचित्।
घर्षयेत् प्रस्तरे व्यङ्गः काचस्तस्माद्विपद्यते॥ ३८२॥
लेखयेल्लौहभृङ्गेण चूर्णेनाथ विलेपयेत्।
सहजः कान्तिमायाति कृत्रिमो मलिनायते॥ ३८३॥

तरजमा।

जो पान्ना शेवारके समान छायायुक्त, बहुत सुन्दर-रङ्ग और चासके अयेबसे वर्जित, पण्डित लोग उसको बेकिमत अर्थात् अनमोल और तामाम जहरोंका नाश करनेवाला कहते हैं। ३८०।

पान्नेके सेवाय दोसरा रत्न टुट जानेसे अपने भालाइ चाहेनेवाले उसको कभी पहरेङ्गे नहि और खरिदेङ्गे नहि। ३८१।

जो पान्ना झुंठा मालुम होगा, उसको किसी साञ्चे पान्नेसे घिस्ना चाहिये, तब झुंठा पान्ना टुट जावेगा। ३८२।

लौहभृङ्ग (एक किसिम्के लोहेको कलमके उड़िया जिस्से तालपत्रपर लिख्ते हैं) से खत् देकर चूना लागानेके झुंठा पान्ना मलिन हो जावेगा और आसल पान्ना बहुत साफ होगा। ३८३।

TRANSLATION.

380. An Emerald which is furnished with a shade like moss, which is of a fine color and which is free from flaws, is a priceless gem, and is considered an antidote to poisons of all kinds.

381. Any gem excepting an Emerald found to be broken should not be worn;—nay, should not be bought by one who has a care for his good.

382. Any Emerald which raises doubts as to its genuineness, should be rubbed against a real one, when the former, if false, will be broken.

383. Or scratch an Emerald with *Lauhavringa*,* and then smear it with lime. By this process a false Emerald will grow exceedingly dim, while a real one will attain additional brilliancy.

অনুবাদ।

যে মরকত শৈবালের ন্যায় ছায়াবিশিষ্ট, অতিসুন্দর বর্ণযুক্ত এবং ত্রাসবর্জিত, পণ্ডিতেরা তাহাকে অমূল্য ও সর্ব্ববিষনাশক বলিয়া থাকেন। ৩৮০।

মরকত ভিন্ন অন্য রত্ন ভগ্ন হইলে শ্রেয়োঽর্থী ব্যক্তি কখনই তাহা ধারণ, এমন কি ক্রয়ও করিবেন না। ৩৮১।

যে মরকতকে কৃত্রিম বলিয়া সন্দেহ হইবে, তাহাকে কোন অকৃত্রিম মরকতের সহিত ঘর্ষণ করিলেই কৃত্রিমখানি ভগ্ন হইয়া যাইবে। ৩৮২।

লৌহভৃঙ্গ (একপ্রকার লৌহলেখনী, উড়িয়ারা যাহাদ্বারা তালপত্রে লিখিয়া থাকে) তদ্দারা অঙ্কিত করিয়া চূর্ণ লেপন করিলে কৃত্রিম মরকত অত্যন্ত মলিন হইয়া যাইবে এবং অকৃত্রিম মরকত অধিকতর উজ্জ্বল হইবে। ৩৮৩।

* The iron pen with which an *Uriya* writes on his palm leaf.

मूलम्।

भल्लातकः पूतिका च तद्वर्णस्यानुयायिनः।
मणेर्मरकतस्यैते लक्षणीया विजातयः॥ ३८४॥
क्षौमेण वाससा घृष्टा दीप्तिं त्यजति पूतिका।
लाघवेनैव काचस्य शक्या कर्त्तुं विभावना॥ ३८५॥
तुलया पद्मरागस्य यन्मूल्यमुपजायते।
लभतेऽभ्यधिकं तस्मान्मणिर्मरकतं शुभं॥ ३८६॥
तथा च पद्मरागाणां दोषैर्मूल्यं विहीयते।
ततोऽस्मिन्नधिका हानिर्दोषैर्मरकते भवेत्॥ ३८७॥

तर्जमा।

जिस् पान्नेका रङ्ग भेला या पुंइ शाकके समान है, वह विजातिमे सुमार किया गया है। ३८४।

रेशमी काप्ड़ेसे घिस्नेसे पोतके ऐसा रङ्गदार झुंठा पान्ना अप्नेके चमक छोड़ देगा, और सवुजकाचका वनायाऊया पान्ना हालका होनेसे अनायास मालुम हो जावेगा। ३८५।

एक आदद माणिक, एक आदद पान्ना अगर ओजनमे समान हो, तो पद्मरागसे पान्नेका दाम ज्यादा होगा।३८६।

जिस् अयेवसे पद्मराग अर्थात् माणिकका दाम कम होता है, पान्नेका उस् अयेव होनेसे वहुत् दाम कम होगा। ३८७।

इति मरकतका वयान।

TRANSLATION.

384. An Emerald which resembles in color the *Bhelá** fruit or *Putiká* is not classed with first-rate Emeralds.

385. A *putiká*-colored† false Emerald on being rubbed with a piece of linen, will lose its brightness; and a false Emerald composed of yellow glass can easily be detected by its lightness.

386. If a Ruby and an Emerald weigh equally, the Emerald is the more precious.

387. That defect, the existence of which lessens the price of a Ruby, reduces that of an Emerald still more.

অনুবাদ।

যে সকল মরকতের বর্ণ ভেলা বা পূতিকা শাকের সদৃশ, তাহারা বিজাতিমধ্যে পরিগণিত। ৩৮৪।

ক্ষৌমবস্ত্রে ঘর্ষণ করিলে পূতিকার ন্যায় বর্ণবিশিষ্ট কৃত্রিম মরকত স্বীয়দীপ্তি পরিত্যাগ করিবে, এবং হরিদ্বর্ণ কাচদ্বারা কৃত্রিম মরকত প্রস্তুত করিলে লঘুভারতাদ্বারা তাহা অনায়াসে উপলব্ধি হইবে। ৩৮৫।

একখণ্ড পদ্মরাগ ও একখণ্ড মরকত যদি ওজনে সমান ভারী হয়, তাহা হইলে পদ্মরাগ অপেক্ষা মরকতের মূল্য অধিক হইবে। ৩৮৬।

যে দোষে পদ্মরাগের মূল্য অল্প হইয়া থাকে, মরকতে সে দোষ থাকিলে তাহার মূল্য অত্যন্ত অল্প হইবে। ৩৮৭।

ইতি মরকত।

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* A certain fruit with which Hindu washermen mark the clothes.

† A species of culinary plant.

THE EMERALD.

Its properties.

THE beautiful green color which the Emerald possesses has not been surpassed by any other gem. This color is in pleasing contrast with the lime-stone matrix in which the gem is found. Formerly it was supposed that the coloring matter of the Emerald was the oxide of chrome, but the quantity of chromic acid, obtained by Mr. Lewy, on analysis, was so small as to be inappreciable. He gives it as his opinion that the beautiful tint of the Emerald is produced by some organic substance, which, he imagines, is a carburet of hydrogen, similar to that termed chlorophylle, which constitutes the coloring matter in the leaves of plants. The Emeralds of the darkest tint contain the largest amount of organic matter; and it is remarkable as a test that at a low heat the Emerald loses the color and becomes white and opaque, whilst the minerals of which the coloring matter is chrome (as the chrome Garnet, "Uwarowite") remain unaffected by intense heat. It is possible that the organic coloring matter of the Emerald may be derived from the decomposition of the animals whose remains are now fossilized in the rock which forms the matrix of the gem. This rock, as stated before, is a lime-stone slightly bituminous, often black with white veins, and con-

taining ammonites and other shells. Mr. Lewy has also arrived at the conclusion that the Emerald has been formed in the wet ways, that is to say, it has been deposited from a chemical solution. This stone has the same chemical properties as the Beryl or Aquamarine—except in color, which, in the case of the latter, is light blue or sea-green. It belongs to the hexagonal system of crystallization and is found in hexagonal prisms truncated at both ends. Its hardness is between 7·5 and 8. It is scratched by Spinel and can scratch Quartz with difficulty, (though specimens vary in this respect.) It is the lightest of all hyalines, its specific gravity being from 2·67 to 2·75, and its bulk is very large, compared to its weight—it being nearly double the size of a Sapphire of equal weight. It is transparent and its lustre is vitreous. It does not loose its beauty by artificial light. It is so brittle and is so soft just when it is taken out of the mine, that it crumbles by friction, but hardens by being exposed to the air. On account of this softness, it loses somewhat of the intensity of its color by long use. It possesses double refraction, though in a very small degree and acquires positive electricity by friction. It generally remains unchanged before the blow-pipe, and if it changes at all, it becomes a shade cloudy. With borax it fuses into a pale green substance much like glass. Acids cannot affect it, but it can be slowly dissolved with microsmic salt, (salt of phos-

phorus). It is composed of silica 68·5; alumina, 15·75; glucina, 12·50; peroxide of iron, ·1; lime, ·25; oxide of chrome, ·3, the rest being made up of traces of magnesia, lime and soda. Its cleavage is imperfectly basal.

Where fouud.

The Emerald is now to be found in all the four quarters of the globe.

Europe.—Emeralds of the finest quality have been found in the Ural and Altai mountains. The first Emerald, found in this place (in 1830), was discovered accidentally by a charcoal-burner, at the root of a tree in the district of Perni, (east side of the Ural). A regular working of the bed, which followed at once, resulted in the discovery of several good Emeralds, (one of which weighed 101¼ carats). The supply has now diminished. Several dark-green and six-sided stones are supplied by Salzburg in Austria. These are not so very transparent as they should be.

Asia.—Several beds of Emeralds are found on the Chinese borders of Siberia and in parts of Burmah, in sands, or beds of small rivers, mixed with pure gold and Spinel. It is a matter of question whether India has ever produced Emeralds. Some that are sent to Europe bear marks of unfinished cutting, (evidently performed by the Indian lapidaries,) and have to be recut there, in order, that they might have their proper beauty.

These are so very unlike in nature to those that belong to South America, that all conjecturers have been at a loss to account for their real locality. A large Emerald, of a medium-sized hen's egg, presented to the Queen Victoria, by the King of Oudh, is said to have been found in Burmah.

Africa.—Those found in Egypt are the most esteemed. Pliny mentions the rocks about Coptos, as containing the celebrated mines of old. According to Mahomed Ben Mansur (13th century), the Emerald mines were situated on the borders of the land of the Negroes, which are still in the possession of the Khedive* De Laet points out the same locality in the 17th century. The mines most known at present are in the mountain of the Sahara, and the beds of the river Harrach (in Algiers), where it joins the river Qued Bouman. Some large specimens have been found in the Dolomite mountains.

America.—This is the place from which the best Emeralds come. The conquest of Peru by the Spaniards has opened a rich field to merchant-jewellers. The conquerors got possession of several large-sized stones, one of which was as big as a pigeon's egg. A large number of Emeralds was taken from the temple of the Sun. When one of the Peruvian chiefs fell into the hands of the Spaniards, he had on his person a collar of Emeralds of large size and of

* This word is evidently a form of the Sanskrit word *Khitipa*, which means literally, *Ruler of the land.*

great lustre. They also took possession of the large collection of Emeralds which had remained for centuries in charge of the priests of "Esmeralda"*—a large Emerald of the size of an ostrich's egg, which was supposed by the natives of Manta Valley to have been the abode of the goddess of the same and which was worshipped by them on occasions of high festivals, by the offering of as many of her own daughters (small Emeralds), as they could afford to bring. A Dominican friar, who accompanied the Spaniards, declared that the test of the true Emerald was its infrangibility. The ignorant soldiers, who knew nothing of the brittle character of the stones, began to put them to the test as dictated by the priest, by placing them under the hammer—the result being, as may be imagined, the indiscriminate destruction of a vast number of good and large Emeralds. It is said that the advice of the friar proceeded from interested motives, his object in diminishing the number of Emeralds obtained, being to sell those that he had collected for himself, to the best advantage. Most of the Emeralds now come from Santa Fé and the Tunka Valley, between the mountains of New Granada and Popagan. The Peruvians believed that the Eme-

* Stevenson, in his "Residence in South America, Vol. II," speaks of the neighbourhood of Las Esmeraldas, as follows; "I never visited it, owing to the superstitious dread of the natives who assured me that it was enchanted and guarded by an enchanted dragon, which poured forth thunder and lightning on those who dared to ascend the river!"

ralds ripened in the matrix just as the fruit does upon the tree; that it was first colorless, and became gradually green, that corner first, which faced the sun. In corroboration of this belief, Pierre De Rosnel, in his book published in 1664, speaks of a Peruvian, who had seen, in Cuzco, an Emerald, a corner of which was green, and the remainder purely white. Philip II. was desirous of obtaining this marvel, but unfortunately the owner of it had shortly before caused the white corners to be rounded off, thinking that this peculiarity detracted from its merit.

The Emerald as known to the ancients.

THAT the Emerald was known to, and much used by, the ancients, admits of no question whatever. It is called in Arabia, Zamarut; in Chaldean, Ismaragdon; in Greek, Smaragdos; in Latin, Smaragdus; in Spanish, Esmeralda; in French, Emerande; in Italian, Smeraldo. It will appear that the name has undergone but little change in its course through the various countries and that it is evidently derived from the Sanskrit term, "Marakata." Ornaments made of this stone have been excavated from Pompeii and Herculaneum. Similar ornaments have been found in the ruins of ancient Rome and on the Egyptian mummies. Theophrastus says that "the Smaragdus possesses also some peculiar properties, for, it assimilates the color of the water into which it is thrown

to its own color." "It is also good for the eyes; on which account, people wear ring-stones made of it, for the sake of looking at them." Pliny writes about it at great length. In one place he says;—"It is said that the tomb of Hermias, a prince of that island, which stood on the coast near the Tunny-fishery, was surmounted by a marble lion, the eyes of which were made of these Emeralds, (a proof of their large size and little value), and shot forth such lustre upon the sea as to scare away the fish; nor could the cause for a long time be discovered, until the gems in the eyes were changed." The Emerald was for a long time called the Neronianus, on account of its being a great favorite of the Emperor Nero, who used to see the feats of the gladiators, through an eye-glass of Emerald.* Seneca speaks of Democritus of Thrace as having been possessed with the power of imitating the Emerald and of throwing the fire and color of this stone into a common pebble. Isidorus (Bishop of Seville, 630 A. C.) speaks of the Emerald thus:—"It surpasses in greenness all green stones and even the leaves of plants, and that it imparts to the air around it a green shimmer; that its color is most soothing to the eyes of those engaged in cutting and polishing the stone." Psellos, in the

* Maximilian II. was credited with the possession of a ring set with an Emerald, by the reflection on which he discovered one of his courtiers helping himself to the contents of a gold cup, (filled with ducats—a present to the Emperor), while all were occupied in looking at a grand show, out of the windows of the reception room.

11th century, speaks of it;—"It is leek-green, playing easily into gold and blue, and that it has power, when mixed with water, to heal leprosy and other diseases." An Emerald mine, unquestionably known to the ancients, was discovered in the mountains of Zebarah, (near the Arabian sea,) by Monsieur Caillaud, a French traveller who had undertaken a scientific expedition, at the request of the Pacha of Egypt. He saw ropes, baskets, lamps, levers, tools and utensils of various kinds, lying about all over the place. The Persians used the Emerald, in preference to all other gems, for adorning their jewelled goblets. Ben Mansur says, "several bits of Emerald united together upon one surface, by means of *mina* (green glass) are called Astar." This was evidently borrowed of the Romans. The tradition of the Sacro Catino may have given the idea to the ancient nations. The Sacro Catino was the celebrated Emerald dish, which the Queen of Sheba had, along with other gems, offered to Solomon, (who deposited it in the Temple,) and out of which Jesus Christ was said to have eaten the Last Supper. It was taken out of Palestine by the Genoese Crusaders in the 12th century, and was pledged by them for 9,500 livres. It was afterwards redeemed and placed in the church of San Lorenzo, guarded by Knights of Honor and exhibited once a year with great ceremony. It was then seized by the French and carried to Paris, where, after careful examination, it

was pronounced to be a *piece of green glass.* At the Congress of Vienna (1815), Victor Emmanuel, the King of Italy, insisted upon having the sacred dish, only for the purpose of restoring it to the church of San Lorenzo. The Italians say, that the substitution of the green glass for the real dish was made by the guardians of the sacred relic, before it was taken to Paris.

In the Middle Ages, the Emerald was used to ornament church treasures. In the tiara of the Popes, there was an Emerald, one inch long and $1\frac{1}{4}$ inch thick. There was also a brilliant Emerald in the Crown of Charlemagne.

Ben Mansur divides the Emerald into 7 classes, according to color :—I. The grass-green, (like the beautiful color of the little worms that are often seen in the grass.) II. The Basil-green. III. The Leaf-green. IV. The Verdigris-green. V. The Euphorbium-green. VI. The Myrtle-green. VII. The Soap-green, (which is the worst quality—pale, opaque, and resembling frozen oil.)

The Emerald has been in use amongst the Hindus from time immemorial. They use it profusely in ornaments and fancy articles. It is used as a pendant for the ear and bracelet for the arm. Ranjeet Sing used a bracelet made of one of the finest Emeralds known. Emeralds are often drilled through and strung together to form beads or nose-rings. They are used in snuff-boxes or as paper-slice, hooka-pipe, &c.

Engravings on Emerald.

PLINY says, that on account of its beauty and costliness, "by the common consent of mankind, the stone was spared, being not allowed to be engraved." The fact is, that engraved *real* Emeralds are seldom met with. A very few can be mentioned. One bore the intaglio head of the Emperor Hadrian, another, that of his consort Sabina, a third, the heads of both facing each other. An intaglio head of the Solar Lion, in full relief, with open jaws, furious and life-like, was engraved upon an Emerald of a very fine color and lustre and of very great value. The Devonshire parure also shows a very large and beautiful Emerald cut into a Gorgon's head in high relief. The Persians were in the habit of engraving upon Emeralds the figures of eagles or beetles, believing in their power of procuring royal favors and of averting tempests. One of these charms had engraved upon it a head of Jupiter within a coiled serpent resting upon a crocodile, surrounded by the symbols of the Planets. The celebrated five Emeralds, which Fernando Cortez brought from the "Golden Castile" (America,) and gave as a wedding present to his bride in 1529, were wonderful specimens of Mexican ingenuity. "The first was in the form of a rose; the second is in that of horn; the third, like a fish with eyes of gold; the fourth was like a little bell with a fine Pearl for the tongue; on the rim of

which was the inscription in Spanish, 'Blessed is He Who created thee.' The fifth, which was the most valuable, was a small cup with a foot of gold, and with four little chains of the same metal attached to a large Pearl as a button." Several texts from the Koran have been found on the Emerald. The Hindus have sometimes these stones carved into figures of idols. In his "Narrative of a voyage round the world in 1835—6—7," W. S. W. Buschenberger, M. D., mentions the following:—"In the temple of Boudha, in Siam, there is the figure of the god two feet high, said to be cut of a single Emerald. This idol had two brilliants, flashing light through the temple, in place of eyes, which cost in Brazil twenty thousand Dollars. The value of the whole god s inestimable. I doubted its genuineness, but Prince Momfani assured me it was an Emerald, and not a Beryl as I suggested."

The Cutting of Emerald.

The Emerald is cut on a copper wheel with emery and polished on a tin one with rotten stone. It is generally trap-cut. The object of cutting it as a brilliant, with rounded tables, is to disguise flaws which would otherwise come to view. The Emerald can be cloven at right angles to its axis. Advantage is taken of this by the Indians, in whose ornaments flat stones of large size are often seen,—simply on this account.

The Price of the Emerald: its Flaws and Defects: Imitations.

In value, the Emerald ranks next to the Ruby. Latterly it has risen enormously in value and has become a great favorite, owing to its uniform pleasing effects, both by night and day. The price depends to a great extent upon its color; for example,

A light color, almost white, is worth	5/	a carat.
Lightest green	... 20/	,,
A fair body of color ...	... 100/	,,
Good color, with flaws, from	£10 to £15	,,
Pure color and clear ...	£20 to £30	,,
Very fine dark color, velvety, and without flaws, as high as	£50 to £60	,,

A perfect Emerald should be of a rich, soft, lively, pure, meadow green and without any flaws. But an Emerald without flaws is a rarity. Perhaps there is no other gem which suffers more from inequality of formation, color, transparency and from clouds and specks than the Emerald. The defect is inherent in the stone to such an extent that "an Emerald without flaws" has become a proverbial expression to mean unattainable perfection. Even the smallest Peruvian stone will show one or more specks when cut. In fact, the total absence of any flaws in it should put the would-be purchaser on guard, as there is no other precious stone which can be more perfectly imitated in glass or counter-

feited, nay, surpassed by paste. There were several pamphlets in Pliny's time, which gave directions for making counterfeit Emeralds. The Rock-Crystal had to be heated and plunged into Verdigris, dissolved in Turpentine. The Crystal became full of minute cracks, into which the coloring fluid entered and tinged the whole substance. Great care was taken in so forming the surface as not to shew these cracks prominently upon it. A large flat Emerald, if so held as to reflect the light, will look as if it is silvered at the back; its green will disappear when its plane is brought to certain angle with the incident ray and in the same position it will exactly appear as a bit of looking-glass. This singular change is not to be observed in any other colored-stone. Ben Mansur says, that an Emerald can be distinguished from the Jasper, the Green Laal (Spinel) and the Mina (green glass,) by its polish. In fact, the lustre of the Emerald even in the palest specimens is such as to make it impossible to be mistaken for any other stone of similar color. The ancient glass Emeralds were far superior to the modern pastes, in color, lustre and hardness. A specimen of the former, found at Rome, had been recut and set in a gold ring. Some jewellers, whenever they come across a fine green paste, get it cut and facetted for a ring-stone and sell it for an Emerald to the inexperienced. The Cingalese are known to collect the thick bottoms of wine-bottles, out of which they cut very good

Emeralds, which they sell to the sailors. The Brighton Emeralds are made of similar stuff. The lapidaries of the place purposely throw away the broken bottles into the sea, where, through the attrition of the shingle, they become transformed into natural pebbles and thus bring to the clever artists a good profit.

Pebbles of Quartz are often mistaken for Beryls and *vice-versa*. If Emerald or Beryl, the fracture will be in planes; if Quartz, it will never be in a straight line but conchoidal.

Marvellous and Medicinal Properties.

THIS stone was dedicated to Mercury and was supposed to bestow wealth, eloquence and a knowledge of futurity. Used, as an amulet, about the neck, or set in a ring, it preserved women in childbirth and put evil spirits and vain terrors to flight. It was an infallible test of chastity and betrayed or punished its violation by flying into pieces. The following lines by Miss Landon was evidently suggested by this particular virtue of the stone:—

> "It is a gem which hath the power to show,
> If plighted lovers keep their faith or no:
> If faithful, it is like the leaves of spring;
> If faithless, like those leaves when withering.
>
> "Take back again your Emerald gem,
> There is no color in the stone;
> It might have graced a diadem,
> But now its hue and light are gone."

* * * * * * * * *

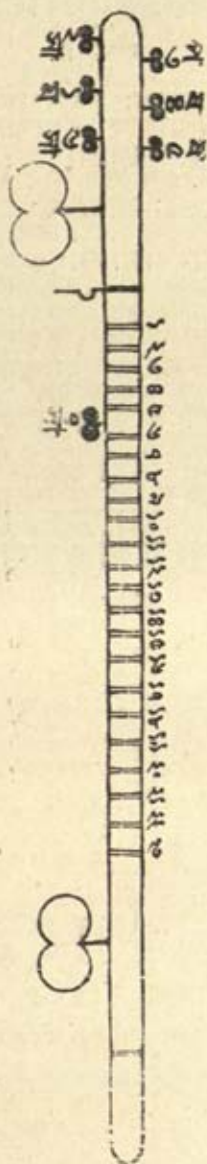
According to an ancient author, "he who dreams of green gems will become renowned and meet with truth and fidelity." Even in the modern times, the fall of an Emerald from its setting has been considered an ill-omen. When George III. was crowned, a large Emerald fell from his diadem. The superstitious attribute to this—the loss of America during his reign.

Being like all precious stones, " of a cold, dry nature," the Emerald had very potent medicinal virtues. Applied to the lips, it stopped hemorrhage. When hung round a child's neck, it prevented epileptic fits. It was a restorer of sight and memory. Where it failed to cure any disease or prevent any evils, it shivered into atoms, " being," says Bœtius de Boot, " as it were, bound to expel the evil or confess itself vanquished in the combat it sustains." He also gives directions for extracting out of Emeralds the *coloring matter*, which, taken internally, was considered a powerful remedy for many diseases. Amongst the medicinal virtues of the Emerald, he mentions its power of curing dysentry, epilepsy, venomous bites, and pestilential fevers, and gives the following prescription for them:— " Pound the Emerald in an iron mortar, sift the powder through muslin, then cover it with *spiritus urinæ* (Sal volatile); the spirit must be distilled off, leaving the powder of a grey color, but which will communicate that of the Emerald to spirits of wine."

Celebrated Emeralds.

THERE are few Emeralds which are known to possess any historic interest. A finger-ring, (diameter, $1\frac{1}{4} \times 1\frac{1}{5}$ inch), cut out of a solid piece of Emerald of the purest quality, with two Emerald drops and two collets set with Rose Diamonds and Ruby borders,——once belonging to the Emperor Jehangir of Delhi, whose name is engraved on it—was presented by Shah Suja to the East India Company, and was afterwards purchased by the late Lord Auckland, Governor-General of India. It is now in the possession of Hon. Miss Eden. There is also one in the possession of Duleep Sing, which is three inches long, two inches wide and ½ an inch thick. It is of a rare beautiful color and with very few specks. It was, we believe, shown in the Great Exhibition of 1851. The Russian, Saxon, and Papal Crowns contain beautiful and large Emeralds. There is a Crystal of Emerald in the Austrian treasury which is said to weigh 2,000 carats. The Duke of Devonshire has one whose weight is nearly 9 ounces. It came from the Muzo Mines of New Granada, near Santa Fé di Bogota and was purchased by the Duke from Dom Pedro. It is two inches in diameter and is of the finest color. It is still uncut.

There are some very good Emeralds in Bengal, amongst which we may mention those that are in the estates of the late Rajah Chunder Nauth Roy, of Nattore, of the late Baboos Kally Coomar Tagore

and Soobuldas Mullick of Calcutta. Amongst the jewels, belonging to the estate of the Hon'ble Maharajah Joteendro Mohun Tagore, Bahadoor, is an Emerald of about 31 ratis and of exactly the same color as the green grass; another of about 9 ratis and a third of about 5, (the last, without any flaws whatever)——all set in rings. There is also a large stone set in a snuff-box and also one very beautiful paper-slice in the possession of the above Maharajah. One Emerald set in a ring, belonging to the estate of the late Hon'ble Prosonno Coomar Tagore, C. S. I., has engraved upon it, its owner's name in the Persian character. It is now in the possession of the Hon'ble Maharajah.

अथ पुष्पराग:।

मूलम्।

आपीतपाण्डुरुचिरः पाषाणः पुष्परागसंज्ञस्तु।
कौरुण्टको नाम स्यात् स एव यदि लोहितापीतः॥ ३८८॥
आलोहितस्तु पीतः स्वच्छः काषायकः स एवोक्तः।
आनीलशुक्लवर्णः स्निग्धः सोमालकः स्वगुणैः॥ ३८९॥
अत्यन्तलोहितो यः स एव खलु पद्मरागसंज्ञः स्यात्।
अपि चेन्द्रनीलसंज्ञः स एव कथितः सुनीलः सन्॥ ३९०॥
मूल्यं वैदूर्य्यमणेरिव गदितं ह्यस्य रत्नशास्त्रविदा।
धारणफलञ्च तद्वत् किन्तु स्त्रीणां सुतप्रदो भवति॥ ३९१॥

पुष्पराग अर्थात् पुखराजका बयान।

तर्जमा।

थोड़ा पीलापनलियेहुये मनोहर, थोड़ा सफेद रङ्ग पत्थरको पुष्पराग अर्थात् पुखराज कहते हैं, वही पुखराज थोड़ा पीलापनलियेहुये लालरङ्ग होनेसे कौरुण्टक कहलाता है, और थोड़ा सुर्खीमायेल जरद् रङ्ग और स्वच्छ होनेसे काषाय कहलाता है, और थोड़ा सुर्खीमायेल सफेद रङ्ग और स्निग्ध होनेसे सोमालक कहलाता है, और बहुत् लालरङ्ग होनेसे पद्मराग कहलाता है, और बहुत् नीला होनेसे इन्द्रनील कहलाता है। ३८८। ३८९। ३९०।

रत्नपारखी पण्डितलोग कहते हैं पुखराजका मूल और पहेरनेका फल लशुनियाके समान है। खास् करते बांज स्त्री पुखराज पहेरनेसे लेड़केवाली हो सक्ति।३९१।

THE TOPAZ.

TRANSLATION.

388—390. A certain ash-colored stone having a beautiful yellowish shade, goes by the name of Topaz. If it is red with a yellowish shade, it is called *Kauruntaka* ; if it is transparent and yellow with a pale-red lustre, it is called *Kasáyaka* ; if it is cool and white with a pale-red shade, it is called *Somálaka* ; if it is deep-red, it is called *Padmarága* ; and finally, if it is deep-blue, it is called *Indraníla.*

391. In worth and use, (say the authorities) Topazes resemble the coral,—with this difference, that by wearing a Topaz, a barren woman can get a child.

পুষ্পরাগ।

অনুবাদ।

ঈষৎ পীতের আভাযুক্ত মনোজ্ঞ পাণ্ডুবর্ণ প্রস্তরকে পুষ্পরাগ কহে। সেই পুষ্পরাগ ঈষৎ পীতের আভাবিশিষ্ট লোহিতবর্ণ হইলে কৌরুণ্টক নামে, ঈষল্লোহিতের আভাযুক্ত পীতবর্ণ ও স্বচ্ছ হইলে কাষায়ক নামে, ঈষৎ লোহিতের আভাযুক্ত শুক্লবর্ণ ও স্নিগ্ধ হইলে সোমালক নামে, অত্যন্ত লোহিতবর্ণ হইলে পদ্মরাগ নামে এবং অত্যন্ত নীলবর্ণ হইলে ইন্দ্রনীল নামে কথিত হয়।৩৮৮।৩৮৯।৩৯০।

মণিশাস্ত্রবিৎ পণ্ডিতেরা কহেন, পুষ্পরাগের মূল্য ও ধারণফল, বৈদূর্য্য মণির সদৃশ, বিশেষের মধ্যে পুষ্পরাগ ধারণ করিলে বন্ধ্যা স্ত্রীলোকও পুত্রবতী হইতে পারে।৩৯১।

मूलम्।

शणपुष्पसमः कान्त्या स्वच्छभावस्तु चिक्कणः।
पुत्रदो धनदः पुण्यः पुष्परागमणिर्मतः॥ ३९२॥
ईषत्पीतश्च सच्छायं स्वच्छं कान्त्या मनोहरं।
पुष्परागं भवेच्छुद्धं कथितं रत्नकोविदैः॥ ३९३॥
ब्रह्मादिजातिभेदेन तद्विज्ञेयं चतुर्विधं।
छाया चतुर्विधा तस्य सितापीतासितासिता॥ ३९४॥

तर्जमा।

शणके फुलके समान कान्तिविशिष्ट, स्वच्छ, चिक्कण, पुखराज बहुत् पाक और इसी तरहका पुखराज पहेरनेसे वेलेड़केवाला लेड़केवाला और वेधन दौलतवाला होता है। ३९२।

रत्नपार्खी पण्डितके मतके अनुसार थोड़ा जरद् रङ्ग, छायाविशिष्ट, स्वच्छ और मनोहर कान्तिविशिष्ट पुखराज उत्तम है। ३९३।

जिस् तरहसे ब्राह्मण, क्षत्रि, वैश्य और शूद्र चार जात होते हैं, उसी तरह पुखराजभी चार जात होता है और वही चार किसिमके पुखराजसे सफेद, जरद्, थोड़ा सफेद और कृष्ण यही चारप्रकारकी छाया निकलति है। ३९४।

TRANSLATION.

392. A Topaz, beautiful as the *Sana** flower, transparent and smooth is sacred. By wearing this gem, a person who has no child may be blessed with one; and a poor man acquire riches.

393. According to the authorities, a Topaz which has a fine yellowish shade, and which is smooth, is excellent.

394. The Brahminical classification of castes holds also with Topazes : they emit white, yellow, whitish and black shades.

অনুবাদ।

শণপুষ্পের ন্যায় কান্তিমান্, স্বচ্ছ ও চিক্কণ পুষ্পরাগ অতিপবিত্র, এইপ্রকার পুষ্পরাগ ধারণ করিলে অপুত্র ব্যক্তি পুত্রবান্ ও নির্ধন ব্যক্তি ধনী হয়। ৩৯২।

রত্নবিৎ পণ্ডিতদিগের মতে ঈষৎপীতবর্ণ, ছায়াবিশিষ্ট, স্বচ্ছ ও মনোহর কান্তিমান্ পুষ্পরাগই উৎকৃষ্ট। ৩৯৩।

ব্রহ্মাদি জাতিভেদে পুষ্পরাগ চারিপ্রকার হইয়া থাকে, এবং পুষ্পরাগ হইতে শুক্ল, পীত, ঈষৎ শুক্ল ও কৃষ্ণ এই চতুর্বিধ ছায়া নির্গত হয়। ৩৯৪।

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* Cannavis Saliva.

मूलम्।

सुच्छायपीतगुरु गात्रसुरङ्गशुद्धं
स्निग्धञ्च निर्म्मलमतीव सुवृत्तशीतं।
यः पुष्परागशकलं कलयेदमुष्य
पुष्णाति कीर्त्तिमतिशौर्य्यसुखायुरर्थान्॥ ३९५॥

कृष्णविन्दुक्षतं रूक्षं धवलं मलिनं लघु।
विच्छायं शर्करागारं पुष्परागं सदोषकम्॥ ३९६॥

तर्जमा।

जो आदमी उत्तम छायाविशिष्ट और वेश्रयेव जरद् रङ्ग, भारी, स्निग्ध, बहुत् साफ, गोल और ठाण्डा पुखराज पहरे, उसकी नाम्वरी, बल, सुख, उमर और दौलत ज्यादा होति है। ३९५।

जो पुखराज छिटेदार, नीचा उंचा, सादारङ्ग, थोड़ा मयला, ओजनमे हाल्का, कमरङ्ग और दुधक, ऐसा पुखराज बहुत् खाराफ है। ३९६।

इति पुखराजका बयान।

TRANSLATION.

395. A man, who wears a faultlessly yellow Topaz possessed of a beautiful shade, weighty, exceedingly cool, flawless, and perfectly round, reaps fame, heroism, happiness, wealth, and length of days.

396. That Topaz which is spotted, rough, white, yet dirty, light, void of lustre, and containing grits, is noxious.

অনুবাদ।

যে ব্যক্তি উত্তম ছায়াবিশিষ্ট, পীতবর্ণ, গুরু, বিশুদ্ধবর্ণ, স্নিগ্ধ, অত্যন্ত নির্ম্মল, উত্তম গোলাকার ও অত্যন্ত শীতল পুষ্পরাগ ধারণ করে, তাহার কীর্ত্তি, শৌর্য্য, সুখ, আয়ু ও অর্থ বর্দ্ধিত হয়। ৩৯৫।

যে পুষ্পরাগ বিন্দুচিহ্নাঙ্কিত, রূক্ষ, ধবলবর্ণ অথচ মলিন, ওজনে লঘু, ছায়াবিহীন ও শর্করাযুক্ত, সেই পুষ্পরাগ দোষদূষিত। ৩৯৬।

ইতি পুষ্পরাগ।

THE TOPAZ.

Its Properties.

THE Topaz belongs to the trimetric or rhombic system of crystallization. Its specific gravity is greater than that of the Diamond—being from 3·6 to 4·2, but it is next to it in hardness—being 8 in the scale. It is scratched by Diamond only and can very easily cut Quartz. It possesses double refraction, though in a small degree; acquires electricity by heat, friction and pressure, and retains it for several hours. It is transparent and its lustre is vitreous. It is infusible in charcoal before the blow-pipe, but, under the influence of strong heat, the surface breaks immediately as blisters are formed thereon. With borax it fuses into clear glass and gets blue with cobalt solution. It yields hydrofluoric acid by the application of sulphuric acid, but is not affected at all by muriatic acid. Its cleavage is perfectly basal, *i.e.*, it breaks with a flat surface at right-angles with or across the prism. The Topaz is generally divided into two kinds, according to the difference in the chemical composition. Those called the Oriental Topaz, are composed of nearly pure alumina; those known as the Occidental, contain little more than 57 parts of alumina —the rest consisting of silica and fluorine.

Where found: Varieties of the Topaz.

THE Topaz is found in almost all the parts of the world, though it varies in color and appearance in almost every country, where it is met with. Next in importance to the Oriental Topaz, is that variety which comes from Brazil. Those from Villa Ricca have a deep orange tint. The crystals, seldom exceeding 2 or 3 inches in length, are generally found in soft loose sandy clay. Those that come from the province of Minas Gerães, are found in rounded pebbles, perfectly pure and colorless. These are called "pingas d'agoa" or "gouttes d'eau," or the "Novas Minas," and, by the Portuguese, the "Slave-Diamond." These are capable of much higher polish than rough crystal. Some specimens of this kind have been found in Tasmania, where also some blue and green ones have been discovered, though these are more water-worn than those of any other place. Topazes of a fine pale-blue color are also found in the east of Siberia, together with Beryl, Felspar, Quartz, &c.; also in the Ural, north of Katharinburg, in Graphic, Granite and Albite. The Saxon Topaz, found at Altenburg, is generally of a clear, transparent yellow, extremely hard and very brilliant. It becomes perfectly white by being put in a small crucible or in a tobacco-pipe, covered with ashes or sand, and subjected to heat. It is also found in the Voigtland, 2 miles from Anerback, sometimes covered with a yellowish marl. The

Bohemian Topaz is of a deep hyacinth and sometimes of a brown hue. The so-called German Topaz is nothing more than a sort of glassy spar. The Topaz is also found in Connecticut, the United States, Peru, Ceylon, Asia-Minor, Great Britain, and Ireland, and the Hebridis.

The Topaz as known to the Ancients.

THIS stone was called in Hebrew,—"Pittdoh," by Professor Aaron Pick, and "Pittdoh," by Gesenius, who (the latter) thought, that it was derived from the Sanskrit word *Pita* (yellow) and that the Greek "Topásion" is a transposition from "Pittdoh" to "Tipdoh." But the Topazion (found in an island of the same name in the Red Sea,) is not what is known as the present Topaz. Topazion is the modern Peridot, while, according to some, Chrysolite was the ancient name for the Oriental Topaz. The Topaz is one of the stones noticed in the Bible and was, in the Middle Ages, considered to be the emblem of Apostle James the Younger. It was also held in high esteem by the Greeks and Romans.

Cutting and Engraving.

THE Topaz is cut on a leaden wheel with emery and polished with tripoli. The form of cutting is the

full Brilliant, leaving the table smaller and the bezil rather deeper than in the Diamond. The grain (which is the technical expression for the cleavage surface) is well nigh impossible to polish and it becomes necessary for the lapidary to take a small angle from the cleavage plane, instead of cutting it flat, in order that the highest degree of brilliance might be obtained. Now-a-days, few stone-cutters pay the necessary amount of attention to secure the intense whiteness and lustre, which it should have, and the consequence is, a well-cut Topaz has become a rare article. The *Goutte d'eau*, if cut as a Brilliant, with a small table, will make a beautiful ornament.

There are still to be found several intaglios engraved on this stone by the Greeks. The Emperor Hadrian (Hadrianus Guildmus of Naples) was said to possess a Topaz seal-ring, upon which the following lines were engraved :—

> "Natura deficit
> Fortuna mutatur
> Deus omina Cernit."

Pliny says, that this stone was found in the Alabaster mines, near the Egyptian city of Thebes. In the Bibliotheque Royal in Paris, is a signet-ring of Topaz, upon which the portraits of Philip II. and Don Carlos, are deeply cut. There is also a Topaz, of a citron-yellow tint, which represents an Indian Bacchus. There is in St. Petersburg a specimen of excellent workmanship on the Topaz,

upon which is engraved the Constellation of Sirius. A Persian jeweller is reported to be in the possession of a Topaz amulet, through which the words "From God alone is success" are bored, in Arabic characters. During his visit to Rome (1524 to 27), Cellini mentions, as one of the three finest antiques procured by him from that place, a perfect Topaz, as big as a hazel-nut, upon which was engraved a head of Minerva. But whether the stone was a real Topaz or not is a matter of question.

Its Price : Imitations.

THE Topaz is not so much liked now as it was 50 years ago. The fact is, it is now only used in the cheapest jewelry, in the jewelling of common Swiss clocks and for optical purposes. The rough stones, used for optical purposes, realize from 5 to 10s. per pound avoirdupois. The pink Topaz fetches better value—the price ranging between 40s. to £20 per ounce, according to the depth of the pink color. The Topaz is called by different names according to the difference of color in the specimens:—The Nova Mina is colorless; The Brazilian Sapphire is light blue; the Aquamarine is greenish; the Brazilian Chrysolite is greenish yellow; the Brazilian Ruby is the artificially obtained pink or rose color. It should be distinctly borne in mind that the fine pink in the Topaz is not natural;

it is obtained by covering a brownish yellow Topaz with sand and putting it to a low red heat. The experiment can also be tried by wrapping up the stone in German tinder, bound with thin iron wire, and then exposed to heat, either by setting fire to it or by putting it before the blow-pipe. Those which are of the peculiar brown color obtain this pink hue; while the pale yellow ones become permanently white. The Topaz can be distinguished from the Chrysoberyl or a yellow Sapphire by putting their electrical properties to the test. A yellow variety of the Quartz is sometimes sold for the Topaz, but a careful reference to the characteristics of each will set the question of identity at rest. The Cairn-Gorm (a variety of the Quartz) is often called by the term "false Topaz," owing to its similarity with the stone. The Egyptian Topaz is sometimes passed off for the Oriental, but it is less hard. The true Topaz should be of a bright citron, and at times, of a bright clear gold color. The soft satin-like hue is the one most preferred.

Marvellous and Medicinal Properties attributed to the Topaz.

Like the Ruby, the Topaz was gifted with the power of giving light in the dark. A Topaz given by Lady Hildegarde, (wife of Theoderic, Count of Holland) to Monsieur Adelbert, was known to give such a brilliant light throughout the chapel where

it was kept, that prayers could be read without the help of a lamp. According to the Ancients, the Topaz would become pale and obscure if it came in contact with poison. It soothed anger and quenched the heat of boiling water. It drove away sadness and night-mares, strengthened the intellect, sharpened the wit, bestowed courage and if bound on the left arm or hung round the neck, set in gold, it dispelled enchantments. If worn on the left hand, it preserved from sensuality. It was also supposed to possess great medicinal virtues. When powdered and taken in wine, it cured asthma, sleeplessness and many other diseases.

Celebrated Topazes.

The finest Topaz on record is the one which Tavernier saw in the treasury of Arungzebe, when he had an audience with that Emperor in 1665. It weighed 157¾ carats and was of an exactly octagonal shape, with two rows of small facets, along the top of the besil. It was purchased by the Emperor, at Goa, for Rs. 1,80,000.

The Braganza, of which fuller notice has been taken under the heading, "Celebrated Diamonds," is universally believed to be a white Topaz of unusual brilliancy and extraordinary weight. There is a heavy crystal at St. Petersburg, which is 4¾ inches long and 4½ wide, weighing 31lbs. A big lump of white Topaz, now in the British Museum,

was many years ago used by a London Marine store-dealer as a door-weight, and afterwards sold by him for 3 shillings. Its weight is about 12 lbs. avoirdupois.

There is, in the possession of the Hon'ble Maharajah Joteendro Mohun Tagore, Bahadoor, a very large Topaz, of a beautiful citron tint, weighing about 103 ratis, of very great brilliance and without any flaws whatever. There is also one, with the Maharajah, which is of a smoke-color and weighs about 200 ratis. It forms the pendant to a neck-lace of his family-idol at Moolajore.

अथेन्द्रनीलः।

मूलम्।

इन्द्रनीलस्य सम्भूतिः सिंहलद्वीपमध्यतः।
नद्या रावणगङ्गायाः कूले पद्माकरे स्मृता॥ २९७॥

तत्रासिताब्जहलभृद्वसनासिभृङ्ग-
शार्ङ्गायुधाङ्गहरकण्ठकलापिपुच्छैः।
तुल्यास्तरैश्च कुसुमैर्गिरिकर्णिकाया-
स्तस्मिन् भवन्ति मणयः सदृशावभासः॥ २९८॥

इन्द्रनील या नीलम्का बयान।

तर्जमा।

सिंहलद्वीपके अन्तर्गतमे रावणगङ्गाके करिद पद्माकर-देशमे इन्द्रनील या नीला पयदा होता है। २९७।

तामाम इन्द्रनीलका रङ्ग समान नहि होता, कोइ कोइ नीलकमल, नीलाम्बर, बहुत् साफ तलवार, भ्रमर, कृष्ण-जीका बदन, महादेवजीका कण्ठ, मयूरके पुंक्का चांद, और काले अपराजिताका फुलके समान है। २९८।

SAPPHIRE.

"———Now glow'd the firmament
With living *Sapphires*——— ———"
Par. Lost. B. IV.

TRANSLATION.

397. The Sapphire is found in the country of *Padmákara* near the river Rávana Gangá in Ceylon.

398. All Sapphires are not of the same color. Those found in Ceylon resemble one or other of the following objects:—The blue lotus, a cloth dyed in blue, a polished sword, the *Bhramara*,* Srī Krishna,† Mahádeva's throat,‡ the eye in a peacock's tail, the black *aparájitá*.§

অথ ইন্দ্রনীল।

অনুবাদ।

সিংহল দ্বীপের মধ্যগত রাবণগঙ্গার সন্নিহিত পদ্মাকর প্রদেশে ইন্দ্রনীল উৎপন্ন হয়। ৩৯৭।

ইন্দ্রনীলের মধ্যে কতকগুলি নীলপদ্ম, নীলবসন, সুমার্জ্জিত করবাল, ভ্রমর, শ্রীকৃষ্ণ, মহাদেবের কণ্ঠ, ময়ূর পুচ্ছান্তর্গত চন্দ্রক, ও কৃষ্ণাপরাজিতাপুষ্পের সদৃশ হয়। ৩৯৮।

* The black bee.

† A God analogous to the Cupid of classical mythology. His color is represented as beautifully gray.

‡ The throat of the Great Destroyer of the Hindu Triad is blue. He swallowed the poison that arose at the far-famed churning of the 'Vasty Sea'—along with the moon, the nectar 'the fair and lovely *Sri*'—the Impersonation of all lovelinesss and grace—Mahádeva took in the poison to save Nature and her works, but could not swallow it—a passage in Hindu Mythology rivalled only by the Sufferingat Calvary.

§ A name applied to several plants, Clitoria Ternatea, Marsilia Quadrifolia, Sesbania Ægyptiaca.

मूलम्।

अन्ये प्रसन्नपयसः पयसांनिधातु-
रम्बुत्विषः शिखिगलप्रतिमास्तथान्ये।
नीलीरसप्रभवबुद्बुदभाश्च केचित्
केचित्तथा समदकोकिलकण्ठभासः॥ ३९९॥
एवम्प्रकारविस्पष्टवर्णशोभाभिभासिनः।
जायन्ते मणयस्तस्मिन्निन्द्रनीला महागुणाः॥ ४००॥
श्वेतनीलं रक्तनीलं पीतनीलमथापि वा।
कृष्णनीलं तथा ज्ञेयं ब्राह्मणादिक्रमेण तु॥ ४०१॥
छाया चतुर्विधा तस्या शृणु वक्ष्यामि लक्षणं।
सितच्छायो भवेद्विप्रस्ताम्रच्छायस्तु क्षत्रियः।
पीतच्छायस्तु वैश्यः स्याद्वृषलः कृष्णदीधितिः॥ ४०२॥

तरजमा।

समुन्दरका साफ पाणि, मयूरका गला, नीलरङ्ग जलका बुद्बुदा और कोकिलका कण्ठ इन्ही सब चीजोंके समान रङ्ग इन्द्रनीलमे देखा जाता है। और इसी किसिमका इन्द्रनील सिंहलदेशमे पयदा होता है। ३९९। ४००।

जिस् तरहसे ब्राह्मण, क्षत्रि, वैश्य और शूद्र चारजात होते हैं, उसी तरह नीलम्मेभी चारजात होते हैं। सफेदीमायेल नीला, सुर्खीमायेल नीला, जरदीमायेल नीला और सेयाहीमायेल नीला यही चारजात होता है। ४०१।

इसी चारजातका इन्द्रनील चारजातके छायाके जरियेसे जाना जाता है; ब्राह्मणवर्णकी सफेद छाया, क्षत्रिवर्णकी सुर्ख छाया, वैश्यवर्णकी जरद् छाया और शूद्रवर्णकी सेया छाया तजविज् कि गेइ है। ४०२।

TRANSLATION.

399—400. The 'dark blue ocean,' the peacock's throat, the bubbles of blue water and the throat of the mad *Kokila*.* These kinds of the Sapphire are generally found.

401-402. A blue Sapphire with a white shade is a Brahmin; a blue one with a red shade is a Kshetrya; a Sapphire of the same color with a yellow lustre is a Vaisya; and finally a blue Sapphire shining in dark lustre is a Sudra.

অনুবাদ।

সমুদ্রের নির্ম্মল জলরাশি, ময়ূরের কণ্ঠ, নীলরসের বুদ্‌বুদ্‌ ও মত্তকোকিলকণ্ঠ, এই সকল পদার্থের সদৃশ বর্ণ ই সচরাচর ইন্দ্রনীলে লক্ষিত হয়, এইপ্রকার বর্ণবিভূষিত ইন্দ্রনীল সিংহলে জন্মিয়া থাকে। ৩৯৯। ৪০০।

ব্রাহ্মণাদি বর্ণভেদে ইন্দ্রনীলের শ্বেতের আভাযুক্ত নীল, রক্তের আভাযুক্ত নীল, পীতের আভাযুক্ত নীল এবং কৃষ্ণের আভাযুক্ত নীল, এই চতুর্বিধ বর্ণভেদ হইয়া থাকে। ৪০১।

উক্ত চারি জাতি চারিপ্রকার ছায়া দ্বারা পরিজ্ঞাত হওয়া যায়, ব্রহ্মবর্ণের শ্বেতচ্ছায়া, ক্ষত্রিয়বর্ণের রক্তচ্ছায়া, বৈশ্যবর্ণের পীতচ্ছায়া এবং শূদ্রবর্ণের কৃষ্ণচ্ছায়া নির্দ্দিষ্ট হইয়াছে। ৪০২।

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* *Vide antè.*

मूलम्।

यथा च पद्मरागाणां जातकचितयं भवेत्।
इन्द्रनीलेष्वपि तथा द्रष्टव्यमविशेषतः॥ ४०३॥
यस्य मध्यगता भातिर्नीलस्येन्द्रायुधप्रभा।
तमिन्द्रनीलमित्याहुर्महार्घं भुवि दुर्लभं॥ ४०४॥
यस्तु वर्णस्य भूयस्त्वात् चीरे शतगुणे स्थितः।
नीलभावं नयेत् सर्व्वं महानीलः स उच्यते॥ ४०५॥
इन्द्रनीलस्तु नीलाभ्रा पद्मरागस्तु लोहितः।
आनीलशुक्लस्निग्धस्य मणिर्मरकतो भवेत्॥ ४०६॥
आलोहितमापीतश्च स्वच्छं काषायकं विदुः।
आपीतपाण्डुपाषाणः पुष्परागोऽभिधीयते।
तमेव लोहिताकारमाहुः कौरण्डकं बुधाः॥ ४०७॥

तर्जमा।

उत्तम, मध्यम और अधम अर्थात् पहिला, दोसरा और तिसरे दर्जेके हिसावसे जिस् तरहेसे पद्मराग तिन किसिम्का होता है, उसी तरहेसे नीलाभी तिन किसिम्का होता है। ४०३।

जिस् इन्द्रनीलके बीचमे इन्द्रधनुकके समान आभा निकल्ति है, वह इन्द्रनील बहुत् दुर्लभ है, अनायास मिल्नेसे बहुत किमतको विकता है। ४०४।

जो इन्द्रनील अपने एकशौगुणे दुधमे रहनेसे तामाम दुधको नीलरङ्ग कर् दे, उसको महानील बोल्ते हैं।४०५।

रत्नके मध्ये जो नीलरङ्ग, वह इन्द्रनील; जो सुर्खी-मायेल, वह पद्मराग; जो सवुजरङ्ग, वह पान्ना; जो थोड़ा नीलापनलियेहुये और थोड़ा सुर्ख, वह काषाय; जो पीलापनलियेहुये थोड़ा सादा, वह पुख्राज और वही पुख्राज सुर्खरङ्ग होनेसे कौरण्डक कहलाता है। ४०६। ४०७।

TRANSLATION.

403. As Rubies are good, middling and bad,—so it is also with Sapphires.

404. That Sapphire whose interior gleams with the iris, is a rare gem of priceless worth.

405. That Sapphire which being thrown into a quantity of milk a hundred times its bulk, paints the whole mass with its native blue, is entitled a *mahánīla*.

406-407. Of gems, those which are blue, are Sapphires; those which are red, are Rubies; those which are green, are Emeralds; those which are red with a shade of yellow are *Kasáyas;* those which are ash-colored with a yellow shade, are *Pushparágas;* those of the last which are red, are called *Kaurandakas.*

অনুবাদ।

উত্তম, মধ্যম ও অধমভেদে পদ্মরাগ যেমন ত্রিবিধ হয়, ইন্দ্রনীলও সেইরূপ ত্রিবিধ হইয়া থাকে। ৪০৩।

যে ইন্দ্রনীলের মধ্যহইতে ইন্দ্রায়ুধের ন্যায় আভা বিনিঃসৃত হয়, সেপ্রকার ইন্দ্রনীল অতিদুর্লভ, দৈবাৎ প্রাপ্ত হইলে মহামূল্যে বিক্রীত হইতে পারে। ৪০৪।

যে ইন্দ্রনীল শতগুণ দুগ্ধে নিক্ষিপ্ত হইয়া নিজনীলবর্ণে সমুদায় দুগ্ধকে নীলবর্ণ করে, তাহাকে মহানীল বলে। ৪০৫।

রত্নের মধ্যে যেগুলি নীলবর্ণ, তাহারা ইন্দ্রনীল; যে গুলি লোহিতবর্ণ, তাহারা পদ্মরাগ; যেগুলি হরিদ্বর্ণ, তাহারা মরকত; যেগুলি ঈষৎপীতযুক্ত লোহিতবর্ণ, তাহারা কাষায়; যেগুলি ঈষৎপীতের আভাযুক্ত পাণ্ডুবর্ণ, তাহারা পুষ্পরাগ এবং সেই পুষ্পরাগ লোহিতবর্ণ হইলে কৌরণ্ডক বলিয়া অভিহিত হইয়া থাকে। ৪০৬। ৪০৭।

अथेन्द्रनीलगुणाः।

मूलम्।

गुरुः स्निग्धश्च वर्णाढ्यः पार्श्ववर्त्ती च रञ्जकः।
इन्द्रनीलः समाख्यातः पञ्चभिः सुमहागुणैः॥ ४०८॥
प्रमाणेऽल्पो गुरुर्माने कुलवृद्धिकरो गुरुः।
स्नेहं स्रवन्निवाभाति स्निग्धो धनविवर्द्धनः॥ ४०९॥
बालार्काभिमुखो नीलो वमन्नीलां शिखां हि यः।
वर्णाढ्यो नाम नीलोऽयं धनधान्यविवर्द्धनः॥ ४१०॥

नीलाका गुण।

तर्जमा।

गुरुत्व, स्निग्धत्व, वर्णाढ्यत्व, पार्श्ववर्त्तित्व और रञ्जकत्व यही पांच तरहका गुणयुक्त इन्द्रनील श्रेष्ठ है। ४०८।

जो इन्द्रनील कद्मे छोटा, और ओजनमे भारी, उसको गुरु कहते हैं, गुरु इन्द्रनील आवलात्की ज्यादाभी करता हैं; और जिसके होनेसे हामेसा सुहव्वत् होति है, उसको स्निग्ध कहते हैं; स्निग्ध इन्द्रनील दौलतकी वृद्धि करता है। ४०९।

सुवहके सूर्य्यके सामने रखनेसे जिस् इन्द्रनीलसे नील-वर्ण शिखा निक्ले, उसको वर्णाढ्य कहते हैं; और वर्णाढ्य इन्द्रनील जरियेसे धन और धान्यकी वृद्धि होति है।४१०।

Qualities of the Sapphire.

TRANSLATION.

408. Weight, coolness, depth of color, the quality of being *pārsvavarti** and beauty, invest a Sapphire with matchless worth.

409. That Sapphire which combines great weight with small bulk is called *Guru*†: such a gem conduces to increase of family. That which always gives out moisture is called *Snigdha.*‡ A *Snigdha* Sapphire brings on accession of wealth.

410. That Sapphire which, on being exposed to the morning sun, flames in a blue effulgence, is termed *Varnādhya.* It brings prosperity.

ইন্দ্রনীলের গুণ।

অনুবাদ।

গুরুত্ব, স্নিগ্ধত্ব, বর্ণাঢ্যত্ব, পার্শ্ববর্ত্তিত্ব, ও রঞ্জকত্ব, এই পঞ্চবিধ গুণভূষিত ইন্দ্রনীলই শ্রেষ্ঠ। ৪০৮।

যে ইন্দ্রনীল প্রমাণে অতিঅল্প হইয়াও ওজনে অধিক ভারী হয়, তাহাকে গুরু কহে, গুরু ইন্দ্রনীল বংশবৃদ্ধিকর; যাহা হইতে সর্ব্বদা স্নেহ নির্গত হয়, তাহার নাম স্নিগ্ধ, স্নিগ্ধ ইন্দ্রনীল ধনবৃদ্ধিকারক। ৪০৯।

প্রাতঃকালের সূর্য্যাভিমুখে ধারণ করিলে যে ইন্দ্রনীল হইতে নীলবর্ণ শিখা নির্গত হয়, তাহাকে বর্ণাঢ্য বলা যায়, বর্ণাঢ্য ইন্দ্রনীল দ্বারা ধনধান্যাদি বৃদ্ধি প্রাপ্ত হয়।৪১০।

* See page 443. † Literally heavy. ‡ *Vide ante.*

मूलम्।

स्फाटिकं रजतं स्वर्णमन्यदा वस्तु तैजसं।
पार्श्वस्थितं नीलमणेः पार्श्ववर्त्ती यशःप्रदः॥ ४११॥
आश्रयं यस्य नीलस्य तमसेव समावृतं।
रञ्जको नाम नीलोऽयं श्रीयशःकुलवर्द्धनः॥ ४१२॥

अथेन्द्रनीलदोषाः।

दोषान्नीले प्रवक्ष्यामि नामभिर्लक्षणैश्च षट्।
अभ्रकपटलच्छाया चासश्चिचक एव च।
मृदश्मगर्भरौक्ष्याणि महानीलेषु दूषणं॥ ४१३॥

तर्जमा।

जिस् इन्द्रनीलके एक जगहमे स्फटिक, रूपी, सोणा अथवा औरकोइ चमकनेवाला पदार्थ देखा जाय, उस्का नाम पार्श्ववर्त्ती अर्थात् लाजवर्त्त कहते है; उस्के पहेरनेसे नाम्वरी होति है। ४११।

जो इन्द्रनील किसी वर्त्तनमे रख्नेसे तामाम वर्त्तनको कृष्णरङ्ग कर् दे, उस्का नाम रञ्जक है; रञ्जक इन्द्र-नील दौलत, नाम्वरी और आवलातकी वृद्धि कर्ते है। ४१२।

नीलाका ऐव।

अभ्रक, चास, चिचक मृद्गर्भ, अश्मगर्भ और रौक्ष्य यही छप्रकारका ऐव इन्द्रनीलमे होता है। ४१३।

TRANSLATION.

411. That Sapphire through which any lustrous substance such as crystal, silver, gold, is seen, is entitled *pārsvavartī*. A *pārsvavartī* Sapphire brings on fame.

412. That Sapphire which, when placed in a pot, darkens it all through, is called *Ranjaka*. This gem increases wealth and is conducive to fame and increase of family.

Defects of the Sapphire.

413. *Avraka, Trása, C'itraka, Mridgarva, Asmagarva* and *Raukshya* are the six defects of Sapphires.

অনুবাদ।

যে ইন্দ্রনীলের একদেশে স্ফটিক, রজত, স্বর্ণ বা অন্য কোন তৈজস পদার্থ লক্ষিত হয়, তাহার নাম পার্শ্ববর্তী, পার্শ্ববর্ত্তী ইন্দ্রনীল হইতে যশোলাভ হয়। ৪১১।

যে ইন্দ্রনীল কোন পাত্রে স্থাপন করিলে সমুদায় পাত্রটী কৃষ্ণবর্ণ ধারণ করে, তাহার নাম রঞ্জক, রঞ্জক ইন্দ্রনীল লক্ষ্মী, যশ ও বংশ বৰ্দ্ধন করে। ৪১২।

ইন্দ্রনীলের দোষ।

অভ্রক, ত্রাস, চিত্রক, মৃদ্গর্ভ, অশ্মগর্ভ, ও রৌক্ষ্য, এই ছয়প্রকার দোষ ইন্দ্রনীলে লক্ষিত হইয়া থাকে। ৪১৩।

मूलम्।

अभ्रवत् पटलं यस्मिन् तदभ्रकमिति स्मृतं।
धारणे तस्य सम्पत्तिरायुश्चैव विनश्यति॥ ४१४॥
भेदसंश्रयकत्रासस्तेन दंष्ट्रिभयं भवेत्।
चित्रवर्णं इवाभाति चित्रकः कुलनाशनः॥ ४१५॥
मृत्तिका यस्य गर्भस्था लक्ष्यते रत्नकोविदैः।
मृत्तिकागर्भकं नाम तद्दोषजनकं भवेत्॥ ४१६॥

तरजमा।

जिस् इन्द्रनीलके उपरके हिस्से मे अभ्रकके समान छाया मालुम हो, उस्को अभ्रक कहते हैं; इस् तरहका इन्द्रनील पहेर्नेसे उमर और दौलत नाश होति है। ४१४।

जिस् निशानके जरियेसे इन्द्रनील टुटा मालुम हो, उस्को त्रास कहते हैं; त्रास अयेवका इन्द्रनील दांत काट्नेवाले जानवारोंका खौफ पयदा करता है। जो इन्द्रनील कोइप्रकारका रङ्ग रखता हो, उस्का नाम चित्रक; चित्रक अयेवका इन्द्रनील कुलका नाश कर्ता है। ४१५।

जिस्के बीचके हिस्सेमे माट्टिके ऐसा मालुम होए, उसको मृद्गर्भ कहते है; मृद्गर्भ अयेवका नीला जिल्दिकी बिमारी पयदा कर्ते है। ४१६।

TRANSLATION.

414. A Sapphire the surface of which wears a mica-like sheen, goes by the name of *Avraka*. Such a gem brings about loss of wealth and life.

415. That mark in a Sapphire which at first sight looks like a rift, is called *Trása*. A *Trása* renders one liable to bites. That Sapphire which is party-colored, is called *C'itraka*: it causes loss of family dignity.

416. The Sapphire which contains dirt, has the sobriquet of *Mridgarva*. This gem produces a variety of skin-diseases like itching.

অনুবাদ।

যে ইন্দ্রনীলের উপরিভাগে অভ্রের ন্যায় ছায়া দৃষ্ট হয়, তাহাকে অভ্রক কহে, এইপ্রকার ইন্দ্রনীলধারণে আয়ু ও সম্পত্তি বিনষ্ট হয়। ৪১৪।

যে চিহ্ন দ্বারা ইন্দ্রনীলকে সহসা ভগ্ন বলিয়া বোধ হয়, তাহাকে ত্রাস কহে, ত্রাসদ্বারা দংষ্ট্রিভয় উৎপন্ন হয়। যাহা নানাবর্ণে চিত্রিত, তাহার নাম চিত্রক, চিত্রক দোষে কুল বিনষ্ট হয়। ৪১৫।

যাহার মধ্যভাগে মৃত্তিকা সন্নিহিত থাকে, তাহাকে মৃদ্গর্ভ কহে, মৃদ্গর্ভদোষ হইতে গাত্রকণ্ডু প্রভৃতি নানা ত্বকের রোগ উৎপন্ন হয়। ৪১৬।

मूलम्।

इषत् प्रलच्यते गर्भे अश्मगर्भं विनाशकृत्।
शर्कराभिश्चितं यत्तु तद्रौच्यं कथितं बुधैः।
तस्मिन् धृत दरिद्रत्वं देशत्यागश्च जायते॥ ४१७॥
दोषैस्त्यक्तो गुणैर्युक्त इन्द्रनीलो महामणिः।
यस्य हस्ते भवेत्तस्य चायुर्बलयशस्करः॥ ४१८॥
इन्द्रनीले धृते शुद्धे शौरिरेव प्रमोदति।
आयुः कुलं यशो बुद्धिर्लक्ष्मीः शोभा च वर्द्धते॥ ४१९॥
धार्य्यमाणस्य ये दोषाः पद्मरागमणेर्गुणाः।
धारणादिन्द्रनीलस्य तानेवाप्नोति मानवः॥ ४२०॥

तर्जमा।

जिस् इन्द्रनीलकी अन्दर पाथरका सा टुक्रा मालुम होए, उस्का नाम अश्मगर्भ कहते हैं, अश्मगर्भका नीला जान मारडालता है। जिस्मे चिनिके समान सफेद छिटे मालुम हो, अर्थात् दुधक हो, उसको रौच कहते हैं; रौच्य अयेबका इन्द्रनील जो आदमी पहेरे, उसको देश छोड्कर भागना हो। ४१७।

बेअयेब ऊनरवाली इन्द्रनीलमणि जिस्के पाश रहे, उस्की उमर, जोर और नाम्वरी ज्यादा होए। ४१८।

जो आदमी बेअयेब इन्द्रनील पहेरता है, नारायण उस्से खोस होता है; और उस्की उमर, खान्दान, नाम्वरी, अक्केल, दौलत और ऐश्वर्य्य ज्यादे होए। ४१९।

गुणयुक्त पद्मराग पहेर्नेसे जो फय्दा होता है, गुणयुक्त इन्द्रनील पहेर्नेसे वही फय्दा होता है, अयेबदार माणिक पहेर्नेसे जो लोक्शान होता है, अयेबदार इन्द्रनील पहेर्नेसे वही लोकशान होता है। ४२०।

TRANSLATION.

417. That which contains gritty fragments, is called *Asmagarva*. This defect is destructive. That which is rough, is called *Raukshya*. Banishment is the consequence of wearing this jewel.

418. A flawless, sterling Sapphire brings its wearer, strength, fame and length of days.

419. The man who wears a Sapphire of spotless chastity, finds favor with *Náráyana** and acquires longivity, family dignity, fame, understanding and wealth.

420. Those good and bad consequences which follow the wearing of a *Padmarága* combining good and bad qualities, are also produced by the wearing of a Sapphire of a like nature.

অনুবাদ।

যাহার অন্তরে প্রস্তরখণ্ড লক্ষিত হয়, তাহার নাম অশ্মগর্ভ, অশ্মগর্ভ দোষ বিনাশের হেতু। যাহা শর্করাযুক্ত, তাহাকে রৌক্ষ্য বলে, রৌক্ষ্যদোষাশ্রিত ইন্দ্রনীলধারী ব্যক্তিকে দেশত্যাগ করিতে হয়। ৪১৭।

দোষহীন অথচ গুণযুক্ত ইন্দ্নীল মণি যাহার নিকট থাকে, তাহার আয়ু, বল ও যশ বৃদ্ধি হয়। ৪১৮।

যে ব্যক্তি বিশুদ্ধ ইন্দ্রনীল ধারণ করে, নারায়ণ তাহার প্রতি প্রসন্ন হন, এবং তাহাতে আয়ু, কুল, যশ, বুদ্ধি, লক্ষ্মী ও সমৃদ্ধি বর্দ্ধিত হয়। ৪১৯।

গুণসম্পন্ন এবং সদোষ পদ্মরাগ ধারণে যে গুণ ও যে দোষ হয়, ইন্দ্নীলেরও তদ্রূপ হইয়া থাকে। ৪২০।

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* The Preserver of the Hindu Triad.

मूलम्।

गुरुभावकठिनभावावेतेषां नित्यमेव विज्ञेयौ।
काचाद्यथावदुत्तरविवर्द्धमानौ विशेषेण॥ ४२१॥
तदाकरसमुद्भूतो मत्तभृङ्गसमद्युतिः।
दीप्तिच्छायासमाविष्टो भ्रामरो मणिरुच्यते॥ ४२२॥
आरक्तता यदा तत्र तदा टिट्टिभसंज्ञितः।
तस्य धारणमात्रेण गर्भिणी स्त्री प्रसूयते॥ ४२३॥
यत् पद्मरागस्य महागुणस्य
मूल्यं भवेन्माषसकसम्मितस्य।
तदीन्द्रनीलस्य महागुणस्य
सुवर्णसंख्यातुलितस्य मूल्यं॥ ४२४॥

तर्जमा।

भारी और सख्त होनेसे इन्द्रनीलको साचा समझना चाहिये, अर्थात् काचसे फरक करना चाहिये। ४२१।

इन्द्रनीलके खानमेंसे भ्रमरको ऐसे रङ्गका दीप्ति और छायाविशिष्ट जो मणि पयदा होति है, उसको भ्रामर कहते हैं। ४२२।

जिस् इन्द्रनीलमे थोड़ा सुर्खीमायेल आभा मालुम हो, उसको टिट्टिभ कहते हैं; टिट्टिभ जातका मणि गर्भिणी स्त्रीका गर्भ वहुत् जल्द आरामसे खालास करता है। ४२३।

महागुणसम्पन्न पद्मराग मणिका जो दाम होता है, गुणसम्पन्न इन्द्रनीलकाभी वही दाम होता है। ४२४।

इति नीलाका वयान।

TRANSLATION.

421. A Sapphire is distinguishable from glass by weight and hardness only.

422. A shining gem which is found in Sapphire quarries, resembling the *Vramara*, and furnished with a shade, is called *Vramara*.

423. That Sapphire which shows a dash of red, is called a *Tittiva* (amethyst). No sooner a woman who is in her family way, wears a *Tittiva* than she is delivered of her child, with perfect ease.

424. The price of the best Sapphire is equal to that of the best *Padmarága*.

অনুবাদ।

গুরুত্ব ও কাঠিন্য অনুসারেই ইন্দ্রনীলকে কাচ হইতে পৃথক্ বলিয়া পরিজ্ঞাত হইতে পারা যায়। ৪২১।

ইন্দ্রনীলের আকরে ভ্রমরের ন্যায় বর্ণ, দীপ্তি ও ছায়াবিশিষ্ট যে মণি উৎপন্ন হয়, তাহাকে ভ্রামর মণি কহে। ৪২২।

যে ইন্দ্রনীলে ঈষৎ লোহিতের আভা দৃষ্ট হয়, তাহাকে টিট্টিভ কহে, টিট্টিভজাতীয় মণিধারণমাত্রেই গর্ভিণী স্ত্রী সুখে সন্তান প্রসব করে। ৪২৩।

মহাগুণসম্পন্ন পদ্মরাগ মণির যেরূপ মূল্য হয়, গুণশালী ইন্দ্রনীলেরও তাদৃশ মূল্য হইয়া থাকে। ৪২৪।

ইতি ইন্দ্রনীল।

THE SAPPHIRE.

Its Properties.

THE Sapphire is a variety of the Corundum and is of the same composition, hardness and electricity as the Ruby, differing from it only in color, which varies from white to the deepest blue and black. The true Oriental Sapphire is of a clear, beautiful, azure blue, (of the shade formerly called "*Bleu du roi,*") soft, rich and velvety, neither too light nor too dark. But the blue is seldom pure or spread all over the stone. It is sometimes mixed with black which gives it an inky appearance; and sometimes with red, which, though difficult to be seen by day, can be found out by candle-light. Sometimes a Sapphire is found exhibiting a variety of colors. The asteriated or Star Sapphire is usually of a greyish-blue color, and shows, under the microscope, "thread-like shafts, directed towards the faces of the six-sided prisms, said to be spaces left at the moment of crystallization; and it is the reflection of light from these which gives to the stone its star-like brilliancy." "The Star Sapphire is also known under the title of Astrapia (lightning stone), from its supposed action in a colorless or an azure ground, sending out, as it were, rays of lightning diverging from the centre."

Where found.

In former days, Sapphires were found in Persia and Arabia. The best stones now come from Mo-gast and Kiat-pyan, in Burmah, and from Siam. Those that are found in Ceylon are small-sized and rather rose-colored. The blue Sapphire is found in many parts of North America. A fine red Sapphire is said to have been found in South America, with the Diamond. Specimens of the blue and white Sapphires are found in Ballarat, (in Victoria) and near the Pearl river in New South Wales, Australia. The Sapphire is also found in several countries of Europe; on the tops of the Iser Mountains in Bohemia, and in the beds of the river Iser; also in Saxony and Saxon Switzerland.

Sapphire as known to the Ancients.

The Sapphire of the present day was known to the ancients as the Hyacinthus. Pliny believed, that it was so called on account of its resemblance to the colour of the flower of the same name. Solinus says:—"Amongst these things (in Ethiopia) of which we have treated, is found also the Hyacinthus of a shining *cerulean* color; a stone of price, if it be found without blemish, for it is extremely liable to defects." What was called Sapphirus by the classical authors now goes by the name of Lapis-Lazuli. Sapphire was, in old Arabic, termed "Sappeer," to scratch; and in the Syriac and Hebrew languages, it was called by

similar expressions,—probably, on account of the great hardness of the stone and of its power of *scratching* any other stone, (except, of course, the Diamond.) According to the Ancients, those Sapphires which were of an indigo or very deep color were the male; the pale blue ones, the female. According to Ben Mansur, the *Jacut* had six divisions; *viz.*, the red, the yellow, the black, the white, the green or peacock-colored, and the blue or smoke-colored. Sapphire came under the last heading—blue, which had three sub-divisions, *viz.*, the light blue, the Lapis-Lazuli blue and the indigo blue, each of which, again, had peculiar grades of tint.

Engraving and Cutting.

THE Sapphire being a very hard stone renders itself difficult of being engraved upon. There are still to be found a few specimens of the ancient intaglios, amongst which may be mentioned a magnificent head of Jupiter. This stone was one inch in diameter and was quite accidentally found in the pommel of a Turkish Dagger. In the Marlborough collection is found a Medusa's head in nearly full face, engraved on a very clear and beautiful Sapphire; also, the head of Caracalla, on a stone of $\frac{3}{4}$ inch in length and $\frac{1}{2}$ in breadth. A large pale stone was seen in 1860, in the hands of Mr. Boocke, on which was engraved the figure of an actor in front of an altar, with another actor

imitating his gesticulations. The Signet of Constantius II, a Sapphire of 53 carats, represented that Emperor as spearing a large wild boar, before a reclining female figure. There was another stone, heart-shaped, of a beautiful color and $1' \frac{1}{2}'' \times 1' \frac{1}{4}''$, in dimensions, lately seen in the London market, on which was engraved the figure of Hebe feeding the Eagle. Amongst the modern works of Art may be mentioned the portrait of Pope Paul III, executed on a beautiful Sapphire, $\frac{3}{4}$ of an inch square. There is also one pale Sapphire of an octagonal shape, upon which is the bust of Henry IV, with the initials C. D. F., engraved upon it by Coldoré. In the cabinet of Strozzi, in Rome, is a Sapphire, upon which is the profile of Hercules engraved by Cincïus. A Sapphire has also been seen in England, on which are engraved the crest and arms of Cardinal Wolsey.

The Brilliant-cut shows the lustre of the stone to the best advantage.

Its Price: Flaws and Defects: Imitations.

SAPPHIRES do not, like the Rubies, rise in value according to their size, but like the Diamonds, in proportion to their color, purity, and symmetry. When a Sapphire is too thick in proportion to its surface, its value is not to be estimated by the weight it actually possesses, but by the weight it should have, if it were properly proportioned. A fine, perfect, evenly-colored, spread Sapphire,

under one carat, if English cut, is worth from £4 to £12; if foreign cut, from £2 to £5; if, of one carat, from £12 to £25. The value of the Star Sapphire, (which the Hindus did and do hold in great veneration), if small, is from £2 to £10; if large, from £10 to £100. A really fine Sapphire should appear blue, as well by day as by night. It has often been noticed that two Sapphires which appear to be of the same color by day, differ widely, by night. "In many of these stones, where the color is partially dark, the lapidary has a method of cutting, by which he takes away the dark colored part, with the exception of a small spot reserved for the cullet, whilst the upper part of the stone is perfectly white; so that when such a stone is looked at from the table, it will present a most vivid hue, often superior in appearance to those stones which are colored throughout. If the stone be held in a pair of ordinary forceps—or corn-tongs, as they are termed in the trade—an inch beneath the surface of clean water, the parts of the stone colored and uncolored will be distinctly apparent." This test might advantageously be applied to all other stones.

The Oriental Sapphire is most highly admired and is consequently of very great value. A *perfect* stone of this species, weighing about 3 carats, fetches even far higher price than a Diamond of similar weight and quality. But, like the Emerald, it is rarely free from imperfections, which generally

consist of clouds, milky semi-opaque spots, white glassy stripes, cracks, knots, a congregating of colors at one part and silky flakes on the table. The spots are sometimes removed and the color equalized by burning the stone in a crucible, with sand and iron filings, but this process involves serious risks. The white Sapphire resembles the Diamond to such an extent, that when well cut and polished, it may pass for the latter. The deception can be detected by taking the specific gravity of each, or by testing the hardness with another Sapphire or with a Diamond. The pale Sapphire, by being rendered perfectly colorless by exposure to a regulated heat, and thereby made to acquire great lustre, has often been sold for the real Diamond. The distinction between this uncolored stone, the white Topaz and the true Diamond can always be made by remembering the fact that neither of the two possesses the iridescence which the Diamond always exhibits when catching the light at a certain angle.

The doublets or semi-stones are counterfeit stones composed of two pieces of crystal, with a color between them so arranged as to make the whole substance appear colored. These are often made use of to cheat the inexperienced. The color may partly point out the imitation; and more specially, the inspection of the girdle, where the inferior stone has been joined. The top of a Sapphire is in some cases genuine, and the under part, a gem of less

value, as for instance, Garnet. Sometimes the under part is glass, artistically joined with the top, with cement. In this case, the application of the file to both the parts at once detects the imposition. Stones that are of a pale color or of little lustre are generally set with a back, often with a colored foil, to add to their beauty. Those that are set "azure" or open, have the interior of the setting enamelled or painted, to throw a tint of color into the gem.

The doublets are often sold by the Cingalese at Colombo, to Europeans and to the passengers by the P. & O. Co.'s steamers. Sometimes blue glass, cut into facets, are sent there from Birmingham and Paris, in order that they might pass for real Sapphire and stones of similar color.

Marvellous and Medicinal Properties attributed to the Sapphire.

EPIPHANES mentions that the vision which appeared to Moses on the mount was in a Sapphire and that the first tables of the law, given by God to Moses, were of Sapphire. It was dedicated by the Greeks to Apollo and was, when consulting his oracle, worn by the inquirer, on account of its divine nature, which was supposed to secure him an early and favorable answer. St. Jerome, in explaining the 19th chapter of the prophecy of Isaiah, states that the Sapphire procures royal favors, softens the anger of the enemies, frees people from enchantment and obtains for them

release from captivity. If placed on the heart, it bestows strength and energy. It prevents evil and impure thoughts. Owing to its coldness to the touch, due to its great density, it was thought to have the power of extinguishing fire. It "is said to grow dull, if worn by an adulterer or lascivious person," or by an intemperate man. If "worn in a ring or in any other manner," it "is able to quench concupiscence, and for that reason, is proper to be worn by the priest-hood and by all persons vowed to perpetual chastity." For this reason, perhaps, this stone has been used, to adorn the episcopal ring of office, from the commencement of the Middle Ages down to the present time. The ring of the Abbot of Folleville, the oldest ecclesiastical jewel yet in existence is set with a large Sapphire. Great medicinal virtues have been attributed to the stone. Placed on the heart, it cured fever; on the brow, it stopped hemorrhage. It was an excellent preserver of eye-sight. If Sapphire powdered and made into a pill, were placed on the eyes, it would draw out any dust or small insect or any other foreign substance that might have fallen into them, and cured them also of inflammation or irritation by small-pox or any other disease. The application had to be renewed daily for sometime. If the powder were taken internally with milk, it would prove a sovereign remedy for pestilence, fevers, poison, hysteria, &c. The Sapphire is such a deadly enemy to poison that

if put into glass, or on the mouth of a phial that contained a spider, or any other venomous reptile or insect, it would immediately kill it.

Celebrated Sapphires.

A VERY large Sapphire of 951 carats in weight, of a beautiful blue color and without a single flaw was seen by the English Ambassador, who had, on some occasion, been sent to Ava. In the *Musèe de Minèralogie* of Paris, is another very beautiful and flawless Sapphire, weighing 132$\frac{1}{16}$ carats. This stone, called the "Wooden Spoon-sellers," from the occupation of the poor man of Bengal who was credited with its discovery, came somehow in the possession of the House of Rospoli in Rome, and subsequently of a German Prince, who sold it to Perrèt, a French jeweller, for 1,70,000 francs, a sum known to be far less than its true value. It is lozenge-shaped and has six faces. The treasuries and regalias of Europe contain some very good Sapphires. There are also some large and beautiful specimens to be seen in the Green Vaults at Dresden. Amongst the several valuable stones to be found in the Russian treasury is one of a light-blue color, which once belonged to Mr. Hope. There is one Sapphire of considerable beauty and size in Vienna. An English lady had a large-sized Sapphire, which she sold and replaced by such a skilful imitation as to hood-wink the jeweller, who estimated it, for probate duty, at £ 10,000. The disappointment of the legatee, who

came in possession of it, after paying the legacy duty may well be imagined. An oval Sapphire and a drop of a considerably large size and of great purity, belonging to a Russian Countess, were shown in one of the Paris Exhibitions and attracted the notice of all. Several magnificent Sapphires, from the collection of the late Mr. H. T. Hope, were shown in the London Exhibition, where also Mr. A. J. Hope exhibited his well known "Sapphire Marveilleux," which is blue by day and amethystine by night. There is a very large Sapphire, (partly drilled), in the State Crown of England, purchased for it by His Majesty the late King George IV.

A very good Sapphire was once seen with a Mohunt of Mirzapore. Rai Buddree Dass Mokeem has in his possession a small and beautiful stone set, in a ring. The Hindus have a prejudice against this stone and consider it to be the bringer of misfortune. In consequence of this notion, some of them would invariably keep a stone on trial for several days before they would make final settlement with the sellers. Hence, perhaps, the paucity in the number of Sapphires in their possession.

कर्केतनम्।

मूलम्।

स्निग्धा विशुद्धाः समरागिणश्च
आपीतवर्णा गुरवो विचित्राः।
त्रासव्रणव्यालविवर्जिताश्च
कर्केतनास्ते परमाः पवित्राः॥ ४२५॥

वर्णेन तद्रुधिरसोममधुप्रकाश-
माताम्रपीतदहनोज्ज्वलितं विभाति।
नीलं पुनः खलु सितं कलुषं विभिन्नं
व्याध्यादिदोषकरणेन न तद्विभाति॥ ४२६॥

कर्केतका बयान।

तर्जमा।

स्निग्ध, बेऐब, सब जगह समान रङ्ग, थोड़ा जरद् रङ्ग, वोजनमे भारी, देखनेमे मनोहर और त्रास, ऊंचा नीचा ऐब वगैरहसे पाक, कर्केतक बहुत् उमदा है।४२५।

खुनके समान सुर्ख, चन्द्रमाके समान सफेद, मधुके समान कम जरद् रङ्ग, तांबेके समान थोड़ा लालरङ्ग, आगके समान उज्ज्वल, नीलरङ्ग अथवा बहुत् सफेद कर्केतक पापका नाश करनेवाला है, लेकिन खुब साफ नाबानानेके ऐबसे चमक देनेवाला नहिं होता। ४२६।

CHRYSOBERYL.

Translation.

425. A Chrysoberyl which is cool, pure, uniformly colored, slightly yellow, heavy, singularly fine and free from such defects as *Trása*, is the best of all.

426. A Chrysoberyl which is blood-red, pale like the moon, slightly yellow like honey, light-red like copper, yellow, bright like fire, blue, or white, purges sin away; but sometimes has not that glitter which it has, owing to the defective art of the lapidary.

অথ কর্কেতন।

অনুবাদ।

স্নিগ্ধ, বিশুদ্ধ, সর্ব্বত্র সমান বর্ণবিশিষ্ট, ঈষৎ পীতবর্ণ, ওজনে গুরু, বিচিত্র এবং ত্রাসব্রণাদিদোষ-বিবর্জিত কর্কেতন অতি উৎকৃষ্ট। ৪২৫।

রুধিরের ন্যায় লোহিত, চন্দ্রের ন্যায় পাণ্ডুর, মধুর ন্যায় ঈষৎ পীত, তাম্রের ন্যায় ঈষৎ লোহিত, পীত, অগ্নির ন্যায় উজ্জ্বল, নীল এবং শুক্লবর্ণবিশিষ্ট কর্কেতন পাপনাশক এবং সংস্কারকের দোষে ইহা তাদৃশ দীপ্তিশালী হয় না। ৪২৬।

मूलम्।

पत्रेण काञ्चनमयेन तु वेष्टयित्वा
हस्ते गलेऽथ धृतमेतदतिप्रकाशं।
रोगप्रणाशनकरं कलिनाशनञ्च-
दायुस्करं कुलकरञ्च सुखप्रदञ्च ॥ ४२७॥
एवम्विधम्बहुगुणं मणिमावहन्ति
कर्कैतनं शुभमलङ्कृतये नरा ये।
ते पूजिता बहुधना बहुवान्धवाश्च
नित्योज्ज्वलाः प्रमुदिता अपि ते भवन्ति ॥ ४२८॥
कर्कैतनं यदि परीक्षितवर्णरूपं
प्रत्यग्रभास्वरदिवाकरसुप्रकाशं।
तस्योत्तमस्य मणिशास्त्रविदा महिम्ना
तुल्यन्तु मूल्यमुदितं तुलितस्य कार्य्यं ॥ ४२९॥

तर्जमा।

कर्कैतक मणि सोनेके पत्रमे मोड़ कर्के गले अथवा हातमे पहेरनेसे देख्नेमे बहुत् अच्छा मालुम होता है, रोग और कलियुगके दोषको नाश कर्ता है, और उमर, खान्दान, सुखकी वृद्धि कर्ता है। ४२७।

जो आदमी इस् किसिम्का बहुगुणसम्पन्न वेश्रयेय कर्कैतक गहनेकेवास्ते पहेरता है, वह आदमी लोगसमाजमे पूजित और बहुत् दौलतमन्त, बहुत् भाइ ब्रादरवाला, तेजस्वी और हामेसा खुस् रहता है। ४२८।

कर्कैतक मणि अगर परीक्षा कियाहुया वर्णविशिष्ट. और सूर्य्यके समान अच्छि रौसनि पावे, तो रत्नपारखी पण्डितोंके मतके अनुसार उस्का दाम उसके ओजनके समान होगा। ४२९।

इति कर्कैतकका बयान।

TRANSLATION.

427. A Chrysoberyl when set on gold and worn on the neck or the hand, is very fine to look at, removes diseases and various vicious properties, and increases life, family and happiness.

428. The man who wears a sterling Chrysoberyl free from every defect, is honored among men, acquires wealth, friends, fame and contentment.

429. If the color of a Chrysoberyl challenges scrutiny, and if it flames like the sun, it fetches (so say the authorities) a price proportionate to its weight.

অনুবাদ।

কর্কেতনমণি সুবর্ণের পাত্রে মুড়িয়া গলে অথবা হস্তে ধারণ করিলে দেখিতে অতিসুন্দর হয়, রোগ ও কলিদোষ নাশ করে এবং আয়ু, বংশ ও সুখবৃদ্ধি করে। ৪২৭।

যে ব্যক্তি বহুগুণসম্পন্ন নির্দ্দোষ, কর্কেতন রত্ন অলঙ্কারের নিমিত্ত ধারণ করে, সে মানব লোকসমাজে পূজিত, বহুধনের অধীশ্বর, বহুবান্ধব, দীপ্তিমান ও নিত্য সন্তুষ্ট হয়। ৪২৮।

কর্কেতন যদি পরীক্ষিত বর্ণবিশিষ্ট এবং সূর্য্যের ন্যায় সুপ্রকাশিত হয়, তাহা হইলে মণিশাস্ত্রবিৎ পণ্ডিতদিগের মতে তাহার মূল্য ওজনের অনুরূপ হইবে। ৪২৯।

ইতি কর্কেতন।

THE CHRYSOBERYL.

Its Properties.

THE Chrysoberyl, otherwise called the Oriental Chrysolite, is a brilliant stone, the color of which, varies from asparagus-green to grass-green, greenish-white, and yellowish-green. It belongs to the trimetric or rhombic system of crystallization and possesses a vitreous and oily lustre. It varies from being perfectly transparent to nearly opaque. Its cleavage is parallel to the faces of the right-angled prisms ; it breaks with a conchoidal fracture rather uneven. Its specific gravity is from 3·6 to 3·8. It is brittle and translucent ; possesses double refraction in a high degree, and acquires by friction positive electricity, which it has the power of retaining for several hours. It is infusible before the blow-pipe alone, but with borax or salt of phosphorus, melts with difficulty into clear glass. It is 8·5 in the scale of hardness, scratching Quartz easily and being scratched by the Sapphire, Ruby &c. It is not affected by acids but with a solution of cobalt, it becomes blue. Its composition has been ascertained to be about 80 per cent. of alumina, and 20 of glucina, with traces of protoxide of iron, oxides of lead and copper, according to color and locality.

Where found.

The Chrysoberyl is found in rolled pebbles in Ceylon, Brazil, Moravia, Pegu, and in the river Tajowaja in the Ural Mountains. The last variety shows by reflected light, an emerald-green hue, and by transmitted light, a red one, and is called the Alexandrite, after Alexander, the Emperor of Russia. This stone is also found on the east side of Borneo, mixed with gold dust, Diamond, Topaz, &c. It has latterly been found at Haddam, Connecticut, at Greenfield near Saratoga, New York, and in the granite of Orange Summit, Vermont.

Mode of Cutting.

The transparent yellow Chrysoberyl, which is the variety used in jewelry, is cut in the brilliant form, on a copper wheel with emery and polished with tripoli. The semi-transparent varieties, known as the Cymophanes, and the "Cat's-eyes" of commerce, possess an opalescence and are generally cut *en cabchon.*

The Chrysoberyl as known to the Ancients.

Chrysoprase appears to have been the gem which was the Chrysoberyl of the Ancients. The name Chrysoberyl is formed of two Greek words, signifying "Golden," and "Beryl." Cymophane is derived from two words, which mean "wave," and "appear;" perhaps, so-called, on account of its variable color.

Its Price.

THE transparent yellow Chrysoberyl now being out of fashion and rarely mounted as ornaments, fetches but a nominal value. But the Cymophane or the Chrysoberyl Cat's-eye is worth a good deal; its price varying from £100 to £200 or £300, in proportion to the distinctness and brilliancy of the ray of light across the stone. This gem is considered very lucky by the people of the East, and even by those of the West, and consequently it is getting more valuable than before. An English nobleman is reported to have paid so much as £1000 for one of these. Its beauty is enhanced if surrounded with brilliants or rubies.

The transparent yellow Chrysoberyl, or the Indian Chrysolite must not be confounded with the true Chrysolite, with which it materially differs in hardness and specific gravity; the latter being 6 to 7 in the scale of hardness, and its specific gravity, from 3·3 to 3·5. The Chrysolite, moreover, contains a large element of iron in its composition, and can easily be dissolved into a jelly by sulphuric acid. The Chrysoberyl differs also from the yellow Topaz, in one important point, *viz.*, that of not acquiring electricity by heat.

अथ पुलकः।

मूलम्।

दासार्णवागदवमेकलकन्यकादौ
 गुञ्जाञ्जनक्षौद्रमृणालवर्णाः।
गन्धर्व्ववह्निकदलीसदृशावभासः
 एते प्रशस्ताः पुलका प्रसूताः॥ ४३०॥
शङ्खाब्जभृङ्गार्कविचित्रवर्णाः
 स्वच्छाः प्रदिष्टाः परमाः पवित्राः।
माङ्गल्ययुक्ता बहुभक्तिचित्रा
 वृद्धिप्रदास्ते पुलका भवन्ति॥ ४३१॥

अथ पुलकका बयान।

तर्जमा।

दर्का, बग्दाद, नर्म्मदानदीके किनारेके देशमे पयदा हुये गुञ्जाके मुखके समान कालारङ्ग, मधु, कमलकी जड़, कस्तूरी, आग और केलेके गाछके समान रङ्गदार पुलक बहुत् अच्छा है। ४३०।

शङ्ख, सफेद् कमल, भ्रमर और सूर्य्यके समान वर्ण-विशिष्ट और सूतदार पुलक बहुत् पवित्र और मङ्गल करनेवाला है। ४३१।

GARNET.

TRANSLATION.

430. THE Garnet is produced in the country of *Dásarha* (Dwáraká) in Bagdad, in the shores of the Narbudda, &c. Of Garnets, those which are colored like the black spot in the *Gunjā*, like honey, the stalk of the lotus, the musk-deer, fire, or the plantain-tree, are first-rate.

431. A Garnet which is colored like the conch, the lotus, the black bee, or the sun, and which is strung on a thread, is sound and auspicious, and heralds good fortune.

অথ পুলক।

অনুবাদ।

দাসার্হ (দ্বারকা) বাগদব (বোগ্‌দাদ) নর্ম্মদানদীর তীরস্থ প্রদেশোৎপন্ন, গুঞ্জাঞ্জন (কুঁচের শীর্ষদেশস্থ কৃষ্ণবর্ণ), মধু, মৃণাল, কস্তূরীমৃগ, অগ্নি ও কদলীবৃক্ষের ন্যায় বর্ণবিশিষ্ট পুলক রত্নই অতিপ্রশস্ত। ৪৩০।

শঙ্খ, পদ্ম, ভ্রমর ও সূর্য্যের ন্যায় বর্ণশালী এবং সূত্রোপলক্ষিত পুলক অতিপবিত্র, মঙ্গলজনক এবং বৃদ্ধিপ্রদ বলিয়া নির্দ্দিষ্ট আছে। ৪৩১।

मूलम्।

काकाश्वरासभशृगालवृकोग्ररूपै-

र्गृध्रैः समांसरुधिरार्द्रमुखैरुपेताः।

मृत्युप्रदास्तु विदुषा परिवर्ज्जनीया

मूल्यं पलस्य कथितञ्च शतानि पञ्च ॥ ४३२॥

तर्जमा।

काक, घोड़ा, गाधा, शेयाल, लेकड़ बाघा, हाड़गेल्लाके मुखके मांसके समान निशानवाला पुलक मौत करता है, इसीवास्ते पण्डितलोग उसको छोड़नेको कहते हैं। और एक पल ओजनके पुलकका दाम पांच शौ रूपेयातक हो सकता है। ४३२।

इति पुलकका बयान।

Translation.

432. A Garnet which is colored like the crow, the horse, the ass, the jackal, the bull, or the blood-stained beak of a vulture holding a piece of flesh, brings on death; and the authorities advise us to shun it. A Garnet which weighs one *pal*,* is worth five hundred Rupees.

অনুবাদ।

কাক, অশ্ব, রাসভ, শৃগাল, বৃক এবং সমাংসরুধিরার্দ্রমুখ গৃধ্রোপলক্ষিত পুলকধারণে মৃত্যুঘটনার সম্ভাবনা, অতএব পণ্ডিতেরা তাহাকে পরিত্যাগ করিতে বিধি দেন এবং পল-পরিমিত পুলকের মূল্য পঞ্চশত মুদ্রা পর্য্যন্ত হইতে পারে। ৪৩২।

ইতি পুলক।

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* Equal to 4 kar shas.

THE GARNET.

Its Properties.

THE Garnet belongs to the monometric or cubic system of crystallization, and is, for the most part, found in rhombic dodecahedral crystals, also massive and in small pebbles in rivers and alluvial deposits. It is 6·5 to 7·5 in the scale of hardness. It can scratch Quartz slightly and is scratched easily by Ruby or Sapphire. Its specific gravity is from 3·5 to 4·3. Its lustre is vitreous and in some cases resinous. It varies from being transparent to being nearly opaque. Its fracture is uneven or sub-conchoidal. It possesses simple refraction, acquires positive electricity by friction, and has a sensible effect on the magnetic needle. It is fusible before the blow-pipe and melts down to a black enamel. The Garnet is composed of silex, alumina, and a small proportion of oxide of iron, from which it derives its beautiful color. This stone is found of many colors—red, brown, yellow, white, green, black.

Its Varieties: Where found.

PERHAPS there is no other stone which varies so much in color, shape, and crystallization as the Garnet. It is to be found in almost all parts of the world.

The Almandine or Precious Garnet is found in the Zillerthal and Tyrol, in parts of Norway

and Sweeden, Switzerland, and Spain, and differs from the common Garnet only in color;—that of the former having a blue tinge mixed with the red; that of the latter being blood-red, slightly tinged with brown. The name Almandine, is according to Pliny, derived from the city of Alabanda (in Carien), where this gem was cut and polished. The Garnet is also found in Greenland, United States, Mexico, Brazil, and many other places in America. Some very fine crystals have been found near Oven and the Peel River in Australia.

The Syrian or Oriental Garnet varies in color from the deepest crimson to a violet purple. It is so called, because it comes from Syrian (or *Siriam*), the capital of Pegu. It is also found in India and Ceylon.

The Pyrope or Bohemian Garnet is of a fine bright deep-red color and is found in Bohemia, Saxony, and other parts of Germany. Its specific gravity is a little lower than that of the Almandine, but it is one of the hardest stones of the Garnet family. It is called by some jewellers, the Vermilion Garnet, or the Vermeille, on account of its unmixed red color.

The Essonite or the Cinnamon stone is, as its name indicates, of a reddish-yellow color, resembling that of the cinnamon, and comes principally from Ceylon. It melts very easily and is much softer than the other varieties—it being 6·5 to 7, in the scale of hardness.

A new variety of the Garnet has found its way into the market, from Siberia. It is very brilliant and of a beautiful green color.

The other varieties come under the province of the mineralogist rather than that of the jeweller, and are as follows :—

The Grossularite, found in Siberia, is of a greenish, and sometimes black color.

The Succinite, found in Piedmont, is of a yellow hue, of the same composition as the above.

The Colophonite and Melanite, found in Norway and America, are Garnets of the iron-lime species; the one being brown and the other black.

The Leucite, found in Siberia and in the lava of the Vesuvius, is a silicate of alumina and potash, and is of a white color.

The Spessartine, found at Spessart in Germany, and in Sweden and Finland, is brown and is a Garnet of the alumina-maganase species.

The Uwarowite, found in Siberia, is of a bright green and belongs to the lime-chrome class of Garnets. The name is derived from Uwarow, the President of the Imperial Academy of St. Petersburg.

Cutting and Engraving.

Both the common Garnet and the Almandine are frequently cut in facets and polished. When the Almandine is cut *en cabochon*, it is called the Carbuncle; *i. e.*, when it is cut with a convex

surface,—the back being generally hollowed out in order to show off the color of the stone to advantage and also to enable the jewellers to "foil" it, for the purpose of selling it as a Ruby.

The Oriental Garnet is cut with emery or Garnet-powder, on a copper wheel and polished on lead with tripoli, when faceted. The practice is to keep it thin. It is sometimes cut into beads and strung as necklaces.

The Bohemian Garnet is cut as a Brilliant, but more frequently as a Rose, and mounted as a *pavè*.

The Essonite or Cinnamon stone, is, according to some, "cut thin on account of the depth of color with a pavilion-cut below and a broad table above, bordered with small facets."

The Garnet is easily engraved upon, on account of the small degree of hardness it possesses. Formerly, engravings on this stone were very frequently executed as evidenced by the several beautiful specimens now found in Paris, Turin, Rome, and St. Petersburg. The Greeks do not appear to have made an extensive use of the Garnet for the purpose of engraving. But the Romans have left splendid engravings on this stone. In the Marlborough Cabinet is a large Indian Garnet, upon which is engraved the head of the Dog-star Sirius, in full relief, and with open jaws, the interior of the mouth being very faithfully represented. In the possession of the same Cabinet, is a celebrated Almandine, with the heads of Socrates and Plato

engraved upon it. Several Garnets have been found to bear the image and superscription of different Sassanian kings.

Several antiques of Garnet have been seen, amongst which may be mentioned a cup, "hollowed out of a solid Garnet, as large as a half goose-egg, and which was engraved internally with the name of its ancient owner, Codrus; and a heart-shaped tablet (Hertz collection), covered with a long Gnostic formula on both sides, an Alexandrian work of the third century, is 2½ by 1½ inches in extent, showing the immense magnitude of the crystal from which it has been sawn." In the catalogue of the French Crown jewels, (1791) are mentioned "an oval cup of a single Garnet, rich in color, 3 x 2½ inches wide, and 3 inches high, valued at 12,000 francs; and a round cup of oriental Garnet, full of flaws, 3 inches wide by 1⅕ deep; a third is vermeille d'Allemagne, 2⅕ deep, at 6,000 francs; besides six others of less size."

The Garnet as known to the Ancients.

According to some conjecturers, "Garnet" is an Italian corruption of "Garamanticus," an inferior kind of the Carbunculus of Pliny; according to others, the word is derived from the German "Granat owing to the similarity of its color to the blossom and kernel of the pomegranate. According to some others, the name is derived from "Granium," a grain, on account of its being often found in that

condition. The name is no doubt modern, but the stone itself was well-known to the Ancients.

Theophrastus and Pliny make copious mention of a stone which exactly answers to our description of the Garnet. It came under the heading of Carbunculus, which Pliny divided into male and female; the former being of a brilliant, the latter of a duller lustre. It has been supposed, from the character of the species as described by that eminent naturalist, that the male Carbuncle was our Ruby, the female, our Garnet. Pliny describes "vessels of the capacity of a pint formed out of Carbuncle devoid of all lustre or beauty of color." These vessels are conjectured to have been formed out of the massive varieties of the Garnet.

Its Price: Imitations.

THE Garnet was at one time in great demand for jewelry purposes, but now its commercial value has considerably gone down, owing to its being out of fashion and abundant supply. A Carbuncle of a large size, if pure and free from flaws, will yet fetch as much as £20. One of the size of half-a-crown is said to have been lately sold for £50. The Bohemian Garnet is held in great esteem in Turkey, Austria, and Transylvania, and is sold at very high prices. 600 gulden, or £60, is known to have been asked in Vienna, for a necklace of beads. The Almandines, that come in abundance from Ceylon are, if of a certain size,

of a fine rich hue and perfectly flawless, worth from £8 to £10 each. One Garnet of this description weighing five carats, had been put down for 1,200 francs, in the catalogue of French Jewels mentioned before. The Bohemian Garnet of the size of a hazel nut, would, according to De Boot, be worth as much as a Ruby of the same size. But in De Laet's time, (about 50 years later), both the Indian and Bohemian varieties had diminished in value.

The Almandines set with backs and foils are often sold to the uninitiated, for Ruby. The Essonite sometimes passes for the Hyacinth or Jacinth, with which, however, it differs in essential particulars. Some jewellers frequently confound the one with the other. Then, some of the varieties of the Garnet itself are confounded with each other. The Almandine, the most valued kind, is a stone of great lustre, and, if, of the first quality, cannot easily be detected from the purple Spinel. The Visuvian Garnet is hardly distinguishable from an Essonite.

The common Garnet is exactly of the color of Burgundy wine, more or less diluted, according to its quality. The Bohemian variety differs from it in its chemical composition, but not much in appearance, except that it is brighter and clearer. The Syrian Garnet is sometimes made to compete with the Amethyst. But it can be distinguished from the latter by the disadvantage of its losing

its lustre and assuming an orange tintbycandle-light.

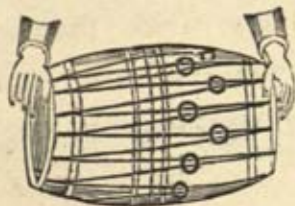
Marvellous and Medicinal Properties.

In the Middle Ages, the Garnet was a gem of great value and was considered to possess the same marvellous and medicinal virtues as the Ruby.

Celebrated Garnets.

Garnets of extraordinary size have been found in the Cabinet of the Marquis de Drèe; amongst which, may be mentioned one Syrian Garnet, of very good quality, octagonal in shape, which measured $7\frac{1}{3}\times6\frac{2}{3}$, and was valued at 3,550 francs; another of a flame color, which was $10\frac{2}{3}\times6\frac{1}{3}$ in measurement, and valued at 1,003 francs.

अथ रुधिराख्यम्।

मूलम्।

तद्वेन्द्रगोपकलितं शुकवक्त्रवर्णं
संस्थानतः प्रकटपीलुसमानगात्रं।
नानाप्रकारविहितं रुधिराख्यरत्न-
मुद्दृत्य तस्य खलु सर्व्वसमानमेव॥ ४३३॥
मध्येन्दुपाण्डरमतीवविशुद्धवर्णं
तद्वेन्द्रनीलसदृशं पटलादिकं स्यात्।
ऐश्वर्य्यभृत्यजननं कथितं तदेव
पक्वञ्च तत्किल भवेत् सुरवज्रवर्णं॥ ४३४॥

अथ रुधिराख्यका बयान।

तर्जमा।

वीरबहुट्टीके ऐसा चिह्नविशिष्ट, सुगेके ठोंटके समान लालरङ्ग और फुटन्त फुलके समान रत्नको रुधिराख्य कहते हैं। ४३३।

जिस् रुधिराख्यके बीचके हिस्सेमे चन्द्रमाके समान पाण्डुवर्ण, और आसपास बेचयेव इन्द्रनीलके समान नील-रङ्ग, वही प्रकार रुधिराख्य पहेरनेसे ऐश्वर्य्यकी वृद्धि होति है। और रुधिराख्य खुब पक्नेसे सुरवज्रके समान वर्णविशिष्ट होता है। ४३४।

इति रुधिराख्यका बयान।

CARNELIAN.

TRANSLATION.

433. A GEM which is marked like the cochineal, or which is red like the beak of the parrot, and which is shaped like a blown flower is a Carnelian.

434. A Carnelian, the interior of which is purely pale like the lunar lustre, and the side of which is like the Sapphire, brings its wearer wealth. When a Carnelian attains its perfect developement, it has a color like the lightning.

অথ রুধিরাখ্য।

অনুবাদ।

ইন্দ্রগোপকীটচিহ্নে চিহ্নিত, শুক পক্ষীর ওষ্ঠের ন্যায় রক্তবর্ণ, প্রস্ফুটিত পুষ্পের ন্যায় আকারবিশিষ্ট রত্নকে রুধিরাখ্য কহে। ৪৩৩।

যে রুধিরাখ্যের মধ্যভাগ চন্দ্রের ন্যায় বিশুদ্ধ পাণ্ডুবর্ণ, তৎপার্শ্ব ইন্দ্রনীলসদৃশ বর্ণবিশিষ্ট, সেই প্রকার রুধিরাখ্য ধারণে ঐশ্বর্য্য-বৃদ্ধি হয়। রুধিরাখ্য অতিপরিপক্ব হইয়া সুরবজ্রের ন্যায় বর্ণবিশিষ্ট হইয়া থাকে। ৪৩৪।

ইতি রুধিরাখ্য।

THE CARNELIAN.

Its Properties.

THE Carnelian belongs to the Quartz species and is a variety of the Chalcedony;—the liver-colored or brownish-red varieties being called the Sard, and the bright red, white and yellow ones, the Carnelian. It is chiefly found in dense imperfect balls; often, however, in obtuse-angled pieces. It is of a cloudy, waxy and semi-transparent lustre. Its hardness is a little less than that of the Chalcedony. It is a fact that its color becomes brighter and intensified by long exposure to the sun, and that by the application of too much heat, it becomes white and pale. The jewellers classify the different kinds of the Carnelian by the following names. "1st, Masc., or Carnelian of old stone, dark red. 2nd, Fem., pale red passing into yellow. 3rd, Sarder, brown, passing into pomeranian and yellow. 4th, Sardonyx, where layers of the Sarder alternate with layers of white. 5th, Carnelian Onyx, blood-red stripes playing into white. 6th, Carnelian Beryl, a whitish yellow."

Where found.

THE finest specimens are found in Cambay and Surat, in India and in Arabia. They are also to

be found in Saxony, Scotland, Ireland, New Zealand, and in the rivers of Uruguay. They are also said to be found in Egypt.

Cutting and Engraving.

THIS stone is cut on a leaden plate with emery and polished on a wooden one with pumice-stone. The finishing polish, is, however, given on a plate consisting of lead and tin, with water. It is generally cut into squares, hexagons or octagons; sometimes round, or by giving the upper part which is called the *treppen* or graduated cut.

The artists of the classical times preferred this stone for cameos, probably on account of its pleasing color and of its possessing a degree of hardness, suited for the execution. In the collection of the Emperor of Germany, is a Carnelian, one of the oldest Greek gems known, on which is engraved a winged Jupiter appearing to Semele, and another an opaque Sardonyx, with a draped figure of Venus represented on it. In the St. Petersburg collection, is a Carnelian, on which is engraved a man's head with a beard most cleverly arranged. It is a specimen of the art of the earliest period. In the British Musuem, is a specimen of the second period, in the shape of a Carnelian butterfly, with a figure of Venus, with large wings, and wearing a beautiful dress. In the Royal collection of Vienna is a Cornelian of the third period, representing Helena, with wings on her shoulders. A small Carnelian

has been seen in the collection at Florence, bearing a head of Apollo. There is a very transparent Indian Carnelian in the Berlin Musuem, on which is engraved the head of Sextus Pompeius. There was once in the possession of Michael Angelo, a famous ancient stone, upon which was represented the birth-day festival of Dionysius. In cutting a Cameo from this stone, the snow-white layer is used for the figure; the red for the base work; and if it has a third layer of pure white, it serves for the hair of the figure. The natives of India cut the figure upon the hard molten mass which is produced by covering the stone with carbonate of soda, and putting it for some time to intense heat.

The Carnelian as known to the Ancients.

This stone was called in ancient times the Sardius or Sarda, which is derived, according to Pliny, from Sardis in Asia Minor, the place where it was first discovered; according to others, from the Arabic word, "Sered," which means "yellow," or "yellowish red." It is said, that the name came with the thing from Persia; and that the Babylonian mines produced the sort first known and most valued. Hence, perhaps, Epiphanius called this stone the Babylonian Sard. Luther translated the Hebrew word "Odem," or "Adam" (red), (*vide* Exodus, chap. xxvii, V. 17), by the term Sarda; and this fact confirms the assertion that

the Sarda was a stone of a *red* color. The modern name Carnelian, is, by the generality of authorities, supposed to be derived from *Corneus*, or raw flesh, which it resembles in color. It is also spelt Cornelian, which name, according to Lessing, is borrowed from the French term *Cornaline*, or the cornel cherry, to which it is similar in color. Speaking of the Sard, Pliny mentions, in one place, that, "no other stone was so great a favorite with the Greeks as this: at least the plays of Menander and of Philemon revel in allusions to it." He also remarks that this stone is capable of very high polish, which it can retain much longer than any other gem. Ben Mansur divided the Carnelian into seven classes; *viz.*, the liver-colored, rose-red, yellow, white, black, blue, and bi-colored (evidently including some species of the Agate under this designation). He remarked, "although a hard stone, it is commonly used for the engraving of signets upon." It was found in his time at Senaa and Aden in Yemen; on the confines of India and Rum (*i. e.* the Byzantine Empire), and in the neighbourhood of Basra.

Its Price.

THE Carnelian is not so much used in England as in Germany and Poland. The blood-red specimens are more valuable than the pale-red ones. The price, however, chiefly depends upon the degree of transparency, purity, beauty and

flawlessness of the stones. The abundant supply of the Brazilian stones has sensibly affected their market value, as also the Oberstein method of coloring precious stones. The stone-cutters and polishers in Oberstein and Idar have attained signal success, in not only coloring the surface of the stones but their inner depths. It is said that the Agate merchants at Idar had learnt the use of the honey in coloring the stones from the Romans, who, again, came by the secret either by reading Pliny's works on the subject, or from tradition. The so-called "Carnelian of Brazil" is worked in large quantities in these places.

This stone is profusely used for rings, seals, watch-keys, and other objects of adornment. It is particularly suited for seals, as it can be very easily taken out of the heated sealing wax, without destroying the impression.

Marvellous and Medicinal Virtues attributed to the Carnelian.

EPIPHANIUS speaks of the Sard as having been supposed to cure tumours and all wounds made by iron. Marbodus, in the 11th century, remarked, that the Carnelian drove away evil spirits and preserved harmony. In the Middle Ages it was supposed to give success in law-suits and bring riches to the owner. Albert Magnus declared that the Sard exhilarated the soul and banished fear and enchantments. The Carnelian, made into powder,

was supposed to be a sovereign remedy for infections, noxious vapours, hemorrhage, &c. It was also an excellent dentifrice. De Laet (in 1647), has described, from personal experience, its power of stopping the bleeding from the nose, and the necessity of wearing rings, cut entirely out of the stone. Some Italians still use rings like these for the same purpose.

अथ स्फटिकम्।

मूलम्।

हिमालये सिंहले च विन्ध्यराटवीतटे तथा।
स्फटिकं जायते रत्नं नानारूपं समप्रभं॥ ४३५॥
हिमाद्रौ चन्द्रसङ्काशं स्फटिकं तद्द्विधा भवेत्।
सूर्य्यकान्तस्तु तत्रैकं चन्द्रकान्तं तथापरं॥ ४३६॥
सूर्य्यांशुस्पर्शमात्रेण वह्निंवमति यत् चणात्।
सूर्य्यकान्तं तदाख्यातं स्फटिकं रत्नवेदिभिः॥ ४३७॥
पूर्णेन्दुकरसंस्पर्शादमृतं स्रवति चणात्।
चन्द्रकान्तं तदाख्यातं दुर्लभं तत्कलौ युगे॥ ४३८॥

अथ स्फटिकका बयान।

तर्जमा।

हिमालय पर्व्वत, सिंहलदेश, विन्ध्यपर्व्वतके जङ्गलके करिबके जमीनसे बहुत् रौसन तरह तरहका स्फटिक पयदा होति है। ४३५।

हिमालय पर्व्वतमे पौर्णमासीके चांदके समान सफेदरङ्ग, सूर्य्यकान्त और चन्द्रकान्त नामे दोकिसिमका स्फटिक पयदा होता है। ४३६।

जो स्फटिक सूर्य्यके किरणके स्पर्शसे आग देता है, रत्नपार्खी पण्डित उसको सूर्य्यकान्त अर्थात् आतसी सीसा कहते है। ४३७।

पौर्णमासीके चांदके किरणके स्पर्शसे जो स्फटिक अमृत देता है, उसको चन्द्रकान्त कहते हैं, कलियुगमे चन्द्रकान्त स्फटिक बहुत् दुर्लभ है। ४३८।

THE QUARTZ.

TRANSLATION.

435. A VERY bright Quartz is found in the Himalayas, Ceylon, and the forests in the Vindya Mountains.

436. Two kinds of Quartz, respectively called *Súrya-kánta* and *Chandra-kánta*,* are produced in the Himalaya. These are deliciously bright as the moon.

437. That Quartz which flames in sunshine, the authorities call *Súrya-kánta*.

438. That Quartz which runs nectar when the moon at its full bathes it with its balmy influence, is called *Chandra-kánta*.

অথ স্ফটিক।

অনুবাদ।

হিমালয় পর্ব্বত, সিংহল দেশ ও বিন্ধ্যপার্ব্বতীয় আরণ্য প্রদেশের সন্নিহিত ভূভাগে অতিপ্রভাশালী নানাবিধ স্ফটিক উৎপন্ন হয়। ৪৩৫।

হিমালয় পর্ব্বতে পূর্ণচন্দ্রসদৃশ শুক্লবর্ণ সূর্য্যকান্ত ও চন্দ্রকান্ত নামে দ্বিবিধ স্ফটিক উৎপন্ন হয়। ৪৩৬।

যে স্ফটিক সূর্য্যের কিরণসংস্পর্শে বহ্নি উদ্গীরণ করে, রত্নতত্ত্ববিৎ পণ্ডিতেরা তাহাকে সূর্য্যকান্ত কহেন। ৪৩৭।

যে সকল স্ফটিক হইতে পূর্ণচন্দ্র-কিরণ-সংসর্গে অমৃত ক্ষরিত হয়, তাহা চন্দ্রকান্ত নামে অভিহিত হইয়া থাকে। ৪৩৮।

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* *Lit.*, Sun-like and Moon-like.

मूलम्।

अशोकपल्लवच्छायं दाड़िमीबीजसन्निभं।
विन्ध्याटवीतटे देशे जायते मन्दकान्तिकं॥ ४३९॥
सिंहले जायते कृष्णमाकरे गन्धनीलके।
पद्मरागभवे स्थाने विविधं स्फटिकम्भवेत्॥ ४४०॥
अत्यन्तनिर्मलं स्वच्छं स्रवतीव जलं शुचि।
ज्योतिर्ज्वालनमाश्लिष्टं सुक्षज्योतीरसं द्विज॥ ४४१॥
तदेव लोहिताकारं प्रोक्तं राजमयं शुभं।
आनीलं स्वर्णयुक् वस्तु राजवर्त्तमुदाहृतं।
ब्रह्मसूत्रमयं वस्तु प्रोक्तं ब्रह्ममयं द्विज॥ ४४२॥

तर्जमा।

विन्ध्यपर्ब्बतके जङ्गलके करिबकी जमीनसे जो स्फटिक पयदा होता है, वह अशोकफुलके पल्लवके समान छाया-युक्त और आनारदानेके समान प्रभाविशिष्ट होता है, लेकिन ऐसा रौसन नहिं होता है। ४३९।

हिमालय देशके गन्धनीलकनामे स्थानसे कृष्णरङ्ग स्फटिक पयदा होता है। और जिस् जगह पद्मराग मणि पयदा होति है, औहा स्फटिकभी तरह तरहका पयदा होता है। ४४०।

जो स्फटिक बहुत् साफ, और जिससे साफ पाणि निक्‌ले, और आगकी तरह रौसन, उस्को सुक्षज्योतीरस कहते हैं, और ऐसा जातका स्फटिक लालरङ्ग होनेसे राजवर्त्त बोला जाता है, नीलरङ्ग होनेसे उस्को राजमय कहते हैं और जनेउके समान निशान होनेसे उस्को ब्रह्ममय कहते हैं। ४४१। ४४२।

TRANSLATION.

439. Those Quartzes that are found in the wilds of the Vindya, are furnished with a shade like the leaves of the *Asoka** flower, and with a brightness like the seed of the pomegranate; but are not so fair.

440. A quarry named *Gandha-nílaka* in Ceylon, produces a black Quartz. Those places that bring forth the *Padma-raga*, also bring forth various kinds of the Quartz.

441—442. Those Quartzes that are entirely free from flaws, which exude a pure transparent water and which are glorious as the fire, go by the name of *Muktajyotírasa*. When these are red, they are called *Rájavartas*; when bluish, *Rájamayas*; and when like the holy thread, *Brahmamayas*.

অনুবাদ।

বিন্ধ্যপর্ব্বতের অরণ্যসন্নিকটে যে সকল স্ফটিক জন্মে, তাহারা অশোককুসুমের পল্লবের ন্যায় ছায়াযুক্ত ও দাড়িমের বীজের ন্যায় প্রভাবিশিষ্ট হয়, কিন্তু তাদৃশ কান্তিবিশিষ্ট হয় না। ৪৩৯।

সিংহলদেশে গন্ধনীলকনামক আকরে কৃষ্ণবর্ণ স্ফটিক উৎপন্ন হয় এবং যে সকল স্থানে পদ্মরাগ জন্মে, তত্তৎ-প্রদেশে বিবিধ স্ফটিক জন্মিয়া থাকে। ৪৪০।

যে সকল স্ফটিক অত্যন্তনির্ম্মল, নির্ম্মল বিশুদ্ধ জলস্রাবী এবং অগ্নির ন্যায় তেজঃপুঞ্জ, তাহাকে মুক্তজ্যোতীরস কহে। তজ্জাতীয় স্ফটিক লোহিতবর্ণ হইলে রাজবর্ত্ত, ঈষৎ নীলবর্ণ হইলে রাজময় এবং ব্রহ্মসূত্রময় (পৈতার ন্যায় চিহ্নবিশিষ্ট) হইলে ব্রহ্মময় নামে অভিহিত হইয়া থাকে। ৪৪১। ৪৪২।

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* *Vide antè.*

मूलम्।

आकाशशुद्धं तैलाख्यं नेत्राजं स्फटिकं द्विज।
मृणालशङ्खधवलं किञ्चिद्वर्णान्तरान्वितं ॥ ४४३ ॥
न तु तुल्यं हि रत्नानामथवा पापनाशनं।
संस्कृतं शिल्पिना सद्यो मूल्यं किञ्चिल्लभेत्ततः ॥ ४४४ ॥

तर्जमा।

आकाशके समान निर्म्मल स्फटिकको तैलाख्य कहते हैं। आंखकी सफेदी, सफेद कमल, कमलकी जड़, शङ्खके समान सफेदरङ्ग और कोइ रङ्ग होने और और रत्नके समान इज्जतके काबिल, और पापका नाश करनेवाला नहिं होता है, लेकिन कारिगर ओस्तादके हातका बनाया ऊया कुछ किमत रखता है। ४४३। ४४४।

इति स्फटिकका बयान।

TRANSLATION.

443—444. A *Tailákya* Quartz is pure as the Heavens. When a Quartz is like the white lustre of the eye, the lotus-stalk, or is white like the conch, or is colored like any other object, it is not so valuable, or for that matter, so sacred as other gems. But when a Quartz is refined by a skilful lapidary, it may turn out a good gem.

অনুবাদ।

আকাশের ন্যায় নির্ম্মল স্ফটিককে তৈলাখ্য কহে। স্ফটিক চক্ষুর ক্ষেত্র, বা শ্বেতপদ্ম, বা মৃণাল, অথবা শঙ্খের ন্যায় ধবলবর্ণ কিম্বা অন্য কোন বর্ণান্বিত হইলেও অপরাপর রত্নের সদৃশ গৌরবান্বিত বা পাপনাশক হইতে পারে না, তবে নিপুণ শিল্পী দ্বারা উত্তম সংস্কৃত করিলে স্ফটিকের মূল্য কিঞ্চিৎ বৃদ্ধি হয়। ৪৪৩। ৪৪৪।

ইতি স্ফটিক।

THE QUARTZ.

THE Quartz belongs to the hexagonal or rhombohedral system of crystallization. There are many varieties, however, which are found massive and compact. The specific gravity of each of the varieties, is from 2·5 to 2·8; its hardness 7 in the scale. In the transparent specimens, the lustre is vitreous, in the opaque ones, it is rather resinous. The fracture is conchoidal and the cleavage not very distinct. It possesses double refraction and acquires positive electricity by friction. The Quartz is formed of pure silica or silicon 48·04 and oxygen 51·96. It is not affected by any acid but hydrofluoric. It is infusible before the blowpipe, but when put before the flame of the oxyhydrogen jet, it melts and then can be drawn into fine threads, and at last becomes volatalized. If one piece of Quartz is rubbed with another, both become phosphorescent and "emit an empyreumatic odour."

Its Varieties.

ALL the varieties of the Quartz are of the same composition and have the same properties. The difference of color in the specimens gives us the different names. The whole family of Quartz may be classed under three heads :—

The Vitreous—or transparent.

The Resinous—or opaque.

The Jaspery—or the specimens possessed of the dull color and opacity of the Jasper.

The following Stones come under the 1st Class:—

THE Rock Crystal, (of a white color); the Amethyst, (of a fine violet color); the Cairn-gorm, (so-called, on account of its being found in the Cairn-gorm mountains of Scotland), also called the False Topaz, (of a brown and yellow color); and the Aventurine (of a grey, brown or reddish-brown color.)

The following Stones come under the 2nd Class; (i. e., Chalcedonic Variety):—

THE Chrysophrase (of a fine apple-green); the Onyx (with a blackish, brownish or greenish layer); the Sardonyx (having red, or brownish and white layers); the Sard (of a brownish red) and Carnelian (red, white and yellow); the Chalcedony (of a greyish, or milky-white or pinkish color); the Chalceydonyx (having alternate stripes of white and grey); the Mocha-stone (or Moko-stone, "containing infiltrated dendritic oxides of maganese and iron, which gives it the appearance of containing vegetable remains"); the Plasma (of a grass or olive-green color, with yellow and white specks); the Agate (of various colors); and the Quartz Cat's-eye.

The following belong to the 3rd Class:—

THE Jasper (yellow, red, green, black and brown); and the Blood-stone or Heliotrope (of a dark-green color, sprinkled with blood-red specks).

Fuller notice will be taken of some of these stones, in their proper places.

अथ भीष्मम्।

मूलम्।

कलिङ्गे मगधे चैव मलये च हिमालये।
भीष्मरत्नसमुत्पत्तिस्तस्य लक्षणमुच्यते॥ ४४५॥
शुक्लाः शङ्खाब्जनिभाः श्योणाकसन्निभाः प्रभावन्तः।
प्रभवन्ति ततस्तरुणा वज्रनिभा भीष्मपाषाणाः॥ ४४६॥
हेमादिप्रतिबद्धं शुद्धमपि श्रद्धया विधत्ते यः।
भीष्ममणिं ग्रीवादिषु स सम्पदं सर्व्वदा लभते॥ ४४७॥

अथ भीष्ममणिका वयान।

तर्जमा।

कलिङ्गदेश, मगधदेश, मलयगिरि और हिमालय पर्व्वतमे भीष्मरत्न पयदा होता है, तफसील वार उसका वयान होता है। ४४५।

भीष्ममणि शङ्ख, सफेद कमलके समान सफेद रङ्ग; सोणाफुलके समान जरद्रङ्ग और नया होनेसे हीरेके समान चमक देनेवाला है। ४४६।

जो आदमी वेशयेव भीष्मरत्न सोणेमे जड़्कर्के गले अथवा हातके पहेरे, वह आदमी हामेसा तरह तरहके दौलतका हिस्सादार है। ४४७।

THE ROCK CRYSTAL.

TRANSLATION.

445. THE Rock Crystal is produced in Kalinga, Magadha, and the Malaya and Himalaya Mountains. Its properties I shall now describe.

446. A Rock Crystal is sometimes white like the conch or the lotus,—sometimes it is yellow like the *Syonaka* flower. When fresh, it is dazzling like the diamond.

447. A man who wears a sterling Rock Crystal set on gold, acquires success in life.

অথ ভীষ্ম।

অনুবাদ।

কলিঙ্গ ও মগধপ্রদেশে এবং মলয় ও হিমালয়-পর্ব্বতে ভীষ্মরত্ন উৎপন্ন হয়, ক্রমশঃ তাহার লক্ষণাদি বলা যাইতেছে। ৪৪৫।

ভীষ্মমণি শঙ্খ ও পদ্মের ন্যায় শুভ্র, শ্যোণাকপুষ্পের ন্যায় পীত-বর্ণবিশিষ্ট এবং নূতন অবস্থায় হীরকের ন্যায় প্রভাশালী হইয়া থাকে। ৪৪৬।

যে ব্যক্তি বিশুদ্ধ ভীষ্মরত্ন সুবর্ণবদ্ধ করিয়া গ্রীবাদিতে ধারণ করে, সে ব্যক্তি সর্ব্বদা নানাসম্পদ্‌ভাগী হয়। ৪৪৭।

मूलम्।

गुणयुक्तस्य तस्यैव धारणान्मुनिपुङ्गव।
विषाणि तानि नश्यन्ति सर्व्वाण्येव महीतले ॥ ४४८ ॥
विषमा नावाधन्ते ये तमरण्यनिवासिनः समीपेऽपि।
द्वीपिवृकशरभकुञ्जरसिंहव्याघ्रादयो हिंस्राः ॥ ४४९ ॥
शाम्यन्त्यद्भुतान्यपि सर्पाखुजाखुवृश्चिकविषाणि।
सलिलाग्निवैरितस्करभयानि भीमानि नश्यन्ति ॥ ४५० ॥
शैवलवलाहकाभं परुषं पीतप्रभं प्रभाहीनं।
मलिनद्युति विवर्णं दूरात्परिवर्ज्जयेत् प्राज्ञः ॥ ४५१ ॥

तरजमा।

गुणशाली भीष्मरत्न पहेरनेसे सब किसिम्का जहेरका दोषनाश होता है, और लेकड़ वाघा, सेर, शरभ (एक किसिम्का आठ पाओंका हिंसक अर्थात् दारिन्दा जानवार), हाथी, सेर वगैरह जङ्गलके रहनेवाले हिंसक जानवार उसके पासभी आ नहिं सकते। ४४८। ४४९।

भीष्मरत्न पहेरनेसे वसांय, चूया, बिच्छुका जहेर और जल, आग, दुस्मन और चोरका डर नहि रहता। ४५०।

सेवार, मेघके समान रङ्गदार, कर्कश, जरद्‌रङ्ग, बेचमक, मयला और बद्‌रङ्ग भीष्ममणिको पण्डितलोग दूरहीसे छोड़्नेको कहते हैं। ४५१।

TRANSLATION.

448—449. A good Rock Crystal is an infallible remedy in all cases of poisoning. Wild animals like the leopard, *Sarava* (an eight-footed beast), the elephant, the lion and the tiger, cannot approach this gem.

450. It neutralizes snake, rat, and scorpion poisons, and the wearer need never fear drowning, fire or a thief.

451. A moss-colored, cloud-like, rough, yellow, dull, dirty and discolored Rock Crystal the authorities shun from a distance.

অনুবাদ।

গুণশালী ভীষ্মরত্ন ধারণ করিলে সর্ব্বপ্রকার বিষদোষ প্রশমিত হয়, এবং দ্বীপি, শরভ (এক প্রকার অষ্টপাদ হিংস্রক জন্তু), হস্তী, সিংহ ও ব্যাঘ্র প্রভৃতি অরণ্যবাসী বিষম হিংস্র জন্তুবর্গ তাহার সমীপেও আগমন করিতে পারে না। ৪৪৮। ৪৪৯।

ভীষ্মমণি ধারণ করিলে সর্প, ইন্দুর ও বৃশ্চিকের বিষ, এবং সলিল, অগ্নি, শত্রু ও তস্করের ভয় প্রশমিত হয়।৪৫০।

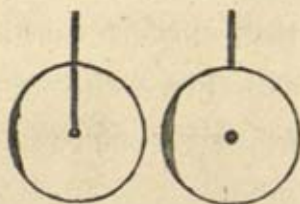
শৈবাল ও মেঘের ন্যায় বর্ণবিশিষ্ট, কর্কশ, পীতপ্রভাশালী, হীনপ্রভ, মলিন ও বিবর্ণ ভীষ্মমণিকে পণ্ডিতেরা দূর হইতে পরিত্যাগ করিবেন। ৪৫১।

मूलम्।

मूल्यं प्रकल्प्रमेषां बुधवरैर्देशकालविज्ञानात्।
दूरेभूतानां बहु किञ्चिन्निकटप्रसूतानाम्॥ ४५२॥

तर्जमा।

पण्डितलोग देश और समयके भेदसे भीष्ममणिका मोल ठिक कर सक्ते हैं, अर्थात् बहुत् दूरदेशका पयदा हुया भीष्ममणिका ज्यादा और नज्दिक् देशमे पयदाहुया भीष्ममणिका कम दाम कहते हैं। ४५२।

इति भीष्ममणिका बयान।

Translation.

452. Rock Crystals vary in price (say the authorities) in accordance with time and place,—*i. e.*, a Rock Crystal coming from a distant country, is more, and that produced near, is less precious.

অনুবাদ।

পণ্ডিতেরা দেশকালভেদে ভীষ্মমণির মূল্যের তারতম্য করিয়া থাকেন, অর্থাৎ বহুদূরদেশোৎপন্ন ভীষ্মরত্নের অধিক এবং নিকটস্থ প্রদেশোৎপন্ন ভীষ্মরত্নের অল্প মূল্য নির্দ্দেশ করেন। ৪৫২।

ইতি ভীষ্ম।

THE ROCK CRYSTAL.

Its Properties.

THE color of the Rock Crystal varies from pure white, to greyish white, yellow white, yellowish-brown, clove-brown and black. This stone sometimes contains a mixture of mica, rutile, tourmaline, topaz, chlorite, &c., and in some specimens possesses a cavity containing water with an air-bubble in it, which moves as the stone is turned. There are some pieces of this nature coming from Madagascar, which emit a smell like that of burnt oil when subjected to friction.

Where found.

THIS stone is found in numerous places, among which may be mentioned, several places in Ireland, Scotland, France, Hungary, India, Ceylon, Brazil, Canada, Australia.

Cutting and Engraving.

THE Rock Crystal is cut on a copper wheel by means of emery and polished with tripoli. It is generally cut in the form of a brilliant, rose or table. Splinter of Diamond is used, in case it is required to be drilled. Diamond-powder is necessary for engraving, and sometimes a device is etched on the stone with fluoric acid. Amongst the engravings on the Rock-crystal, may be mentioned, "the contest between Hercules and Antæus,"

and an image of Arsinoë, drawn by Satyreius. In the British Museum may be seen a stone of $7 \times 3\frac{1}{2}$ inches in dimension, upon which is engraved the "Crucifixion."

The Rock Crystal as known to the Ancients: Its Uses.

THIS stone was extensively known to the ancient nations. The Egyptians used it for making cylinders, scarabæi, &c. Theophrastus mentions that it was selected for seals. Pliny says, that it was very largely used for house ornaments. Its name (derived from the word "Crystallus") signified "ice," and the Ancients thought it to be ice congealed by intense cold, and that it could only be found in the frozen regions. Some of them would not even expose it to great heat, lest it should melt. The Emperor Nero is said to have possessed a pair of beautiful Crystal Cups, which he broke asunder, out of jealousy and anger, when he heard of the loss of his kingdom. The Empress Livia gave to the Capitol of Rome, a piece of Crystal, weighing 50lbs. The Roman doctors used the Crystal-balls as lenses, in order to burn out sores. On account of its hardness and superiority to glass, this stone is used for making lenses for spectacles, and is then known as the pebble. The natives of India hollow it out into cups, goblets &c., of very great thinness, and often cover them in beauti-

ful ornamentation. The Chinese use it for the same purpose. The Japanese cut it into large round balls, which are said to be used for cooling the hands. The Indians believe the Crystal to be the mother or external husk of the Diamond—calling the Diamond, the ripe, and the Crystal, the unripe Diamond.

Its Price: Imitations.

The price depends upon the quality and size required for particular purposes. Those, for instance, that suit for lenses, vary from 2*s.* to 15*s.* per pound avoirdupois, but those of a larger size, intended for cups, dishes, &c., and the execution of which is attended with considerable time and risk, fetch a very great price. The green, pink and various other colored beads, which are sold in Switzerland and Germany, are made of crystals colored, by being exposed to heat and put to various chemical solutions. The sudden change of temperature causes the Crystal to crack all over,and the solution easily enters the pores of this stone, and to the naked eye, gives it the appearance of being colored throughout. The Rock Crystal is used for rings, pins, earrings, seals, caskets, &c., and specimens of these, found in private hands, are still highly valued, though the glass imitations and the abundant supply from Madagascar, have considerably lessened its price. Strass or paste is often sold for Crystal (when

pure and free from air-bubbles,) but it can be easily made out by its greater weight and inferior hardness.

Marvellous and Medicinal Properties.

In the middle Ages, this stone was believed to be an enemy to poison and had the virtue of betraying its presence either by breaking into pieces or becoming obscured. The famous "Show Stone" of Dr. Dee, a sphere of 3 inches in diameter, was known to possess magical properties, and would show to those that consulted it future events and distant persons. This stone may still be seen in the British Museum. The Crystal, powdered and mixed with wine, was a sovereign remedy for dysentery. Orpheus recommended it as the medicine for diseases of the kidneys. Marbodus mentions, that Crystal powdered and mixed with *mulsum* (wine and honey,) if used by women suckling, would give them an abundant supply of milk. Pieces of Crystal were supposed to allay the thirst of fever, if held against the tongue of the patients.

Celebrated Rock Crystals.

Crystals, of various sizes and in various forms and of considerable value, may be seen in private collections and in public Museums. The finest

work in Rock Crystal in existence, is said to be an urn, 9½ inches in diameter, 9 inches high, and this, together with the pedestal, is made of one entire piece. The upper part contains a representation of Noah asleep, his children holding a covering, and a woman bearing in her hands a basket of fruit. This urn belonged to the French Crown, and was, at the time of the Revolution of 1791, estimated at more than 1,000,000 francs.